

# Three SERMONS.

Syn. 7. 60. 146.

## 1. The good Fight.

*Preached at the Funerall of Henry*  
Sonmaster of PENS-FORD in the County  
of Devon, Esquire. Jan. 1606.

## 2. The worth of the water of Life.

## 3. Davids Longing, and Davids Loue.

Greg. in Ezech. Hom. 3.

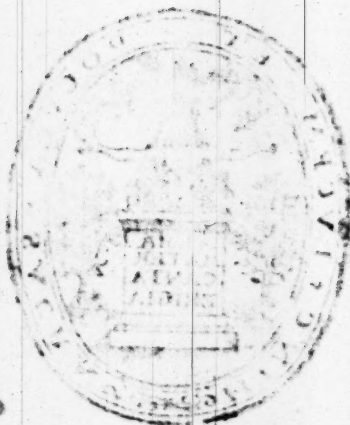
*The Preacher should be like the Smiths burning Iron, which  
not onely heateth those that are neere, but casteth  
sparkes farre off.*

By SAM. HIERON.



AT CAMBRIDGE  
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To the right Worshipful, Sir  
WILLIAM STRODE of Newing-  
ham in the Countie of Deuon.Knight.



IR, what, and how great my  
debt is to your Worship, it is  
very meet for me to remember,  
though it be not necessarie to  
acquaint the world with parti-  
culars. My desire hath bene, and  
is, to giue some testimonie of  
thankfulnesse. Rich presents,  
such as in this crawing and catching age, do (as the  
Wise man saith, (a) *Enlarge a man, and leade him* <sup>a Pro. 18. 16.</sup>  
*before great men*, as you need not, so (I know) you  
expect not: sure I am, I for my part am very vnable to  
bestow. But (as S. Peter said to the cripple at the tem-  
ple gate, (b) *Such as I haue I giue*, euen a few blotted <sup>b. Act. 3. 6.</sup>  
leaues; such perhaps, as in this *itching-eared* (c) ge- <sup>c. 2. Tim. 4. 3.</sup>  
neration, (wherin the most do more affect toyes then  
truth, and a flourish of words, rather then substance  
of matter) few will take notice of: yet such as I doubt  
not but you, out of your loue to me, but chiefly out  
of your affection to Gods holy truth, will vouchsafe  
kindly to accept. For me, to commend (as deceitfull  
hucksters do their wares) either to you or to others,  
that which I here make tender of, were to proclaime



*The Epistle Dedicatorie.*

d Pro. 27. 2.

e Gal. 6. 16.

f Eph. 3. 4.

to the world mine owne vanitie. *Let another man praise thee, and not thine owne mouth*, saith the Scripture: *neither yet will I any way disparage it: for that might be thought a secret begging of commendation.* I submit it to triall, if either to your selfe, or to any other of the *Israel of God*, (e) it shall bring any little encrease, either of sound knowledge, or sweet feeling *in the mystery of Christ*, (f) I haue my reward, and shall thinke my labour well bestowed. And so heartily, wishing the true good vnto your Worship, your good Ladie, your whole line and family, I take my leaue. *Modbury in Deuon.*

Your Worships  
respectiuelly,

SAM. HIERON.

2. Tim.





2. TIM. 4. 7.

*I have fought a good fight.*



HE beginning of this chapter presents vnto vs a very graue and soleme charge given as in the name of God and his most glorious presence by the Apostle vnto his Sonne *Timotheus*, that considering the euilnes of the times, & the aptnes of men

The occasion  
of the words.  
a v. 1. 2. 3. 4.  
b ver. 5.

to turne *their eares from the truth vnto Fables*, he should shew forth an extraordinarie and vnwearied industry in the faithfull execution of his publique Ministry. The reason inducing *Paul* to be at this time especially so vehement in this kind of perswading, and which should also moue *Timothie* to be as apt to entertaine the aduise, was the neere approching of the time of his finall dissolution; *I am now ready to be offered, &c.* as if he had said: *I am uncertaine how soone the thred of my life may be cut off, sure I am, it cannot be stretched out long, and therefore, whilest I haue time, (and for ought I knowe this may be the last time) I cannot but aduertise thee.* And seeing that which I now speake, I speake as one ready to lay downe this Tabernacle, in the depth of my affection to thee, and in the sinceritie of my heart to God, (before whom I expect hourly to appeare) thine eares ought with the greater greedines euen to drinke in these my last words, & they should so farre forth affect thee, that thou shouldst lay them vp, and hide them, and keepe them in the midst of thy heart.

cv. 6.

d Ps. 119. 11.  
e Pro. 4. 21.

Now the mentioning of death, albeit it worketh little with Euill men, ynlesse it bee either to the deadening of their hearts, like *Nabals* (he was like a stone, <sup>f</sup> saith the

1. Sam. 25. 37

Text)



*The good fight.*

2

gi. Cor. 15. 32.  
hEzech. 4. 19.  
i 2. Kin. 22. 19.  
k Ps. 51. 10.  
l Ps. 146. 4.  
m Luk. 16. 9.  
n Iud. 6.

o Rom. 8. 18.  
p Rev. 21. 8.

q Pro. 14. 32.

r Cor. 15. 19.

s Rom. 5. 5.

t Ecc. 4. 12.

u Ios. 2.

Text), or to the making of them more desperate secure,  
(*Let vs ease and drink, for to morrow we shall die*, & yet in  
such a fleshy <sup>b</sup> melting <sup>i</sup> renewed <sup>k</sup> heart as *Paul* was, it  
could not chuse but leaue some impressiō. For how  
could it be, that Paul, knowing, that when man returneth  
to his earth <sup>l</sup> his spirit is eftsloones either receiued into  
*euerslasting Habitiōs* <sup>m</sup>, or else dismissed to be reserued in  
*chaines vnder darkenes*, vnto the iudgement of the great day,  
<sup>n</sup> should not also cast with himselfe, which of these  
two should be the finall issue of his soule? Now then,  
beholding with the eies of his minde, the *Glory that shal-*  
*be shewed hereafter* <sup>o</sup> on the one side, and the *Burning*  
*Lake which is the second Death* <sup>p</sup> on the other side, and  
knowing that each of them is by the ordinance of God,  
(as with a chaine of Adamant) tyed to the holynes or  
profanes of the former course, therefore for the securing  
of his owne soule, for the encouraging his pupill *Timo-*  
*thy*, and for a sauing and comfortable directiō to vs all,  
he ioyfully lookes back into his life by past, that from  
thence he may deriue a hopefull inference for the time  
to come: *I haue fought a good fight &c.* From hence-  
forth is laide vp for me &c. Thus with as much fide-  
lity and plainenes as I could, I haue let you see, the  
course, and order, and dependance of this Text. It is a  
notable and a pregnant prooue of the saying of the wise  
man, ( <sup>q</sup> ) *The wicked shalbe cast away for his malice, but the*  
*Righteous hath hope in his death.* That *Pauls Hope* was not  
in this life onely ( <sup>r</sup> ) appeareth by the folowing verse:  
what were the grounds of his hope, by which it be-  
came a *Hope not making ashamed* ( <sup>s</sup> ) is declared in this  
verse. It is borne vp with three supporters. 1. *A*  
*Good fight* well discharged: 2. a holy Course well  
finished. 3. a sound faith well preserved. This is like  
*Salomons threefold cord* ( <sup>t</sup> ) which is not easily broken.  
It may be compared to that *Skarlet cord* ( <sup>u</sup> ) by which  
*Rahab* let downe the spies, and which shee left hanging  
in her window. For as that was the marke by which  
her



her house was knowne, and shee saued from the destruction of Iericho, so this holy Twine, is a pledge to that soule where the Lord hath tyed it, that it shal be freed from the wrath that is to come. Time will not giue leaue to vntwist eucry specialty. I will proceed as I may, and beginne with the first, praying you all that inasmuch as the same dissolution of nature awaites vs all, which hath long since brought Paul to his expected Rest, we would yeeld our selues to be so farre forth perswaded by that, which by Gods assistance I shall speake, that by seeking to imitate Pauls hope, we may at last partake the same happines which Paul doth.

Before I come to the more exact discouerie of the hidde Treasure of this my Text, I must commend vnto you this generall obseruatiō, grounded vpon the course and order of this Place, namely, *That the most solide comfort to a Christian soule, beholding the greisly and ghastly countenance of approaching Death, is the Testimony which the Heart beareth to it selfe, of the former steady care to walke in all good conscience before God.*

d Doctrine  
out of the or-  
der of the  
place.

*That the most solide comfort to a Christian soule, beholding the greisly and ghastly countenance of approaching Death, is the Testimony which the Heart beareth to it selfe, of the former steady care to walke in all good conscience before God.* I would be loth to be charged with offering violence to my Text, therefore I will let you see how this doctrine ariseth kindly and vn-enforced from this scripture. Wee see first our Apostle, in a resoluēd expectation of his now very neere at hand departure: that is expresse, we see him also assuring himselfe of no smaller honour then a Crowne of Righteousnes: so much the verse following will not suffer vs to denie. If it be demaunded now, whence it was, that his thoughts of death were so full of comfort, and his hopes of happines so full of confidence, the truest answer is this, it came even from hence, that the witnes in his bosome, speaking the truth before the *Winnes in heauen*, \* testified with him and for him, that in all his course from the very first instant of his conuersion, vnto this last conclusion and shutting vp of his daies, his whole drift was, in *simplicity and godly purenes to haue his Conuersation*

\* Iob. 16. 19.



2 Cor. 1. 12.

*in the World* <sup>2</sup>. *I haue fought a good fight. I haue finished my course, &c.* So that, this considered, there is very sufficient footing for this doctrine, in this Text. Giue me leaue to shew you in an example or two, how others of Gods holy ones, being guided by the same spirit, haue in the like case, grounded their hopes vpon the like foundation. Note well the example of *Hezekiah* <sup>b</sup>.

y Il. 38. 1. &amp;c.

He knew generally by natures instinct, that he must die; but at this time (I now speake of) the prophet of the Lord, euen the prophet *Isaiah* came vnto him with this dolefull message. *Put thine house in order, for thou shalt die and not liue.* Whom would not these tidings haue stricken to the heart, and what could *Hezekiah* expect but present death? well then, all things threatning his end, the common condition of nature, the mortality of present sickness (being, as it is thought, the plague) and aboue all, the doome come from the Lord by the hand of such a prophet, where was the staffe of *Hezekiah*s comfort, but euen as our Apostles was in the secret witness of his owne soule, testifying vnto him the sincerity and holines of his former course? O Lord remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which was good in thy sight. Who so comparcth this of *Paul*, with that of *Hezekiah*, must needs say that they were both euen the very breathings of one and the same spirit. Thinke we that *Eliab*, sitting vnder the *In-*

2 1. Kln. 19. 4.

ro

a Pro. 3. 3.

b Luc. 2. 2.

25. 26.

c Heb. 12. 2.

d 2. Cor. 5. 21.

e Mat. 26. 39.

f Heb. 2. 9.

*niper tree* <sup>2</sup> could with any comfort haue desired the Lord, to take his soule, if he had not had his assurance written vpon the table of his heart, <sup>2</sup> that he had bene alwaies very zealous for the Lord God of hosts? Could old *Siméon* with a glad spirit haue besought the Lord euen instantly to dismisse him, if his conscience had not told him, that all his life past had bene an intenciué awaiting for the Consolation of Israel <sup>b</sup>. But what should I search the scripture for more examples? Look to *Iesus* the author and finisher of our Faith; <sup>c</sup> and see whether, when he as a man made sinne for vs <sup>d</sup> was to drink that bitter Cup <sup>e</sup> and to taste death for vs all <sup>f</sup>, his constant expectation of partaking



king with his fathers glory, came not by the same degrees unto the due perfection? Examine that effectual prayer composed by him the night before his sufferings, when he knew that his houre was come that he should depart out of this world unto the Father 3. Read Ioh. 17. 5. 6. I g Ioh. 13. 1. have glorified thee, now glorifie me, &c.

If you demaund a reason of this Doctrine, you may thus conceiue it, and I pray you to marke it, least I should be mistaken and thought to place mans hope of comfort in himselfe. A man which iourneyeth, builds his assurance of safe arriuing at the place he aimeth at, vpon his diligence to enquire, and his care to keepe the right path leading thereunto. *The place I intend, I knowe, the way I am well aduised of, in it I am sure I am, I haue traueiled in it as was fit, therefore I am sure I shall not faile in my intent.* This is a kinde of reasoning which cannot deceiue. So is it in this case. The way to heauen is Christ. I am the way. <sup>h</sup> by his bloud he hath tracked out for vs a new and lining way: For the help of his chosen in this way, he hath giuen his word: *He hath shewed thee, O man what is good, &c.* <sup>k</sup> to his word he hath annexed Ministers, as Guides <sup>l</sup> for vnderstanding it: with the voice of his word he hath coupled the Teaching of his spirit: *Thine eares shall heare a word behinde thee, saying. This is the way, &c.* <sup>m</sup> He hath set marks also in the way, by which to know it; as namely, 1. Antiquity *Stand in the waies and aske for the old way, which is the good way, &c.* <sup>n</sup> 2. Purity. *There shall be a path and a way, and the way shall be called Holy, &c.* <sup>o</sup> 3. Fruitfulness. *He hath ordained good works that we should walke in them* <sup>p</sup> 4. Straitnes, and the fewnes of passengers. *The gate is strait and the way narrow which leadeth to life, and few there be that finde it* <sup>q</sup> So then, the marke I haue alwaies aimed at is heauen, euen the Price of the high calling of God in Christ: the way to it I haue sought, not in mine owne heart, nor in the guises and humors of the world, but in the Scripture: I haue found it to be Faith in Christ working by loue <sup>r</sup> and making a man

The reason of the Doctr.

ex hnd

h. Ioh. 14. 6.

i. Heb. 10. 10

k. Mic. 6. 8.

l. Act. 8. 31

m. Is. 30. 21.

n. Ier. 6. 16.

o. Is. 35. 8.

p. Eph. 2. 10.

q. Math. 7. 14

r. Phil. 3. 14.

s. Gal. 5. 6.



*c* Tit. 2. 14. *zealous of good works* : to this way my heart hath bene  
*u* Deu. 32. 46. set <sup>u</sup>, it hath bene my continuall and instant *finis to be*  
*z* Pl. 119. 36. *directed in this Path* <sup>z</sup> and though with much weaknes,  
*x* Heb. 12. 13. *and limping* <sup>x</sup>, yea and *falling* <sup>y</sup> sometimes, yet to it I have  
*y* Pl. 37. 24. *striven* <sup>z</sup> continually : How then without calling Gods  
*z* Luc. 13. 24. truth and faithfulness into Question, can I doubt of the  
End, when my conscience is witness with me, that my  
*a* Pl. 119. 6. *steady respect* <sup>a</sup> hath bene vnto the way guiding thereun-  
to? you see then the truth of the doctrine, and the rea-  
son of it, and withall that in it there is no building vpon  
our selues, but a hopefull resting vpon the Lord, who  
*b* Pl. 119. 33. *hauing taught* <sup>b</sup> me the way, and *enclined my heart* <sup>c</sup> vn-  
*c* Ver. 36. to it, and *established* <sup>d</sup> me in it <sup>d</sup>, I know him to be so farre  
*d* Ver. 116. from *denying himselfe* <sup>e</sup> that I cannot misse of the end  
*e* 2. Tim. 2. 13. of my course, the *saluation* <sup>f</sup> of my soule. This the piety,  
*f* 1. Pet. 1. 9. the Purity, the sincerity of my former course, secureth  
me of the Glory to come, not because of any connexi-  
on betwixt worke and wages, which I trust vnto, but  
*g* 1am. 1. 18. because the Lord, *of his owne will* <sup>g</sup> and free grace, hath  
*h* Eph. 6. 5. *vouchsafed* the *singleness* of my heart <sup>h</sup>, *purged from dead*  
*i* Heb. 9. 14. *works by the blood of Christ* <sup>i</sup> euen amidst many weakneses  
to be the way to lead me vnto life. So that my title is the  
*k* Gal. 3. 18. promise <sup>k</sup> of God, and not mine owne performance:  
the conscience of my former course, is the assurer, not  
the deseruer of my happines. Some great man out of  
his bounty giueth the an inheritance of some pounds by  
the yeare, thou must pay a pepper corne for thy Rent;  
when thou hast paid it, indeed thou maist claime the  
profits, yea and by lawe thou maist reconer them: but  
what wilt thou plead? what? that thou art worthy of  
it, that thou hast paid well for it? no: the bargaine is thy  
plea, the couenant is all which thou canst alleadge, for  
betwixt the rent and the revenue there is no proporti-  
on: so, for thy *Graine of musterdseed* <sup>l</sup> thy *Smoking* <sup>m</sup> and  
*l* Math. 17. 20. scarce appearing Faith, thy scant Obedience, thy *Cup*  
*m* Math. 23. of *cold water* <sup>n</sup> thou maist challenge heaven, and God  
*n* Math. 10. 41. will not, God cannot denie it thee, yea he loveth to be

so



so urged: but yet thou canst not say, *It is mine, I have deserved it:* (for what is all this to that *surpassing, exceeding, eternall weight of Glory* °, but, *O Lord it is mine, thou hast promised it.* Thus you see how without any preiudicing, nay rather how with the enlarging of the Riches of Gods grace, the comfort of a dying Christian, dependeth vpon the witnes of his conscience touching the sinceritie of his heart, and the vnblameable cariage of his life. o 1. Cor. 4. 17.

The vse of this doctrine is plaine and obuius to euery mans conceiuing, and it must needs be this, euen to warne vs all, as we tender our owne soules comfort at the instant of Natures dissolution, so to be very regarding of our present course, that out of it we may raise our hopes, that when our *earthly house of this tabernacle shall be destroyed, we shall haue a building giuen vs of God, eternall in the heauens* ¶, that the conscience of our The vse.  
*vnlawfull deedes and vncleanly conuersation* ¶ may not fill 2. Cor. 5. 1.  
our faces with shame and our hearts with horror, making death to be vnto vs *The King of feare* ¶ and the 2. Pet. 2. 7. 8.  
thought of Gods presence, (before whom we shall then vnderstand, that we are shortly to appeare) as a preamble vnto eternall misery. Certaine it is, that whatsoeuer we now in our securitie (through Satans bewitching) doe imagine blessing our selues secretly, and saying we shall haue peace ¶, yet as sure as God liueth, who Job. 18. 14.  
hath said in his word, that *the light of the wicked shall be quenched* ¶ and *the hope of the vnjust perish* ¶, so surely Deu. 29. 19.  
such as hath beene our course, such shall be our end, if Job. 18. 5.  
we haue liued without conscience, we shall surely die Pro. 1. 17.  
without comfort. And to set the better edge vpon this advertisement, giue me leaue to draw you a little into the consideration of that thing, as if it were new present, which ere long will indeede be present. We are met here together at this time (by Gods prouidence) men of sundrie fashions and of diuers ranks, but (howsoeuer differing otherwise) all by profession, Christians.



and by condition, mortall. All our teeth are set on edge, with the fruite which *Adam* eate, and the law of death, is heauens decree and cannot be revoked. Well, put case we were instantly arrested with some killing sicknes, (the herauld of approaching death) and were to looke backe into that part of the wallet (as the prouerb saith) which is behinde, to see what hopes for future quiet, we are able to deriue out of our former conuersation: let vs (I say) consider well and deale faithfully with our selues, whether our fashion of life by-past, be not more like to fill vs with discouragements, and to breed in vs a *fearfull looking for of Iudgements* \* then to embolden vs with a holy resolution to expect a gracious admittance into our *Masters Ioy* \*. And indeede when men in the records of their owne consciences, shall read written in great letters, the profanesse, the Atheisme, the contempt of religion, the scorne of Gods word, the ignorance, the Monstrous oathes, the vicious speakings, the cruelties, the oppressions, the whoredomes, the abuse of Gods creatures, & the whole troupes of grosse sinnes, which haue beene in a manner the very busines of their daies, what can they expect, but that their death, should be like the mans estate of whome the prophet *7* speaketh, who *did flee from a Lion and a Beare met him*, so should their dying also be, a discharge from a wretched world, but withall an entrance into another woe, euen an endles, easles, hopeles misery? It is a sure Maxime in diuinitie, that the future, both happines and Miserie, are begun in this present world: sanctification and holines are the first fruites of the one: impietie and profanes the beginnings of the other. The Saints by election are *Saintes by calling* <sup>2</sup>: their *conuersation is now in heauen* <sup>2</sup> whose future portion is in heauen. That which God hath coupled together let no man put asunder <sup>b</sup>. you will plead against me, that so much abused example of the conuerted theife at the point of execution <sup>c</sup>.

I answer. First, he began to worke, as soone as he was

\* Heb. 10. 25.

\* Math. 25. 2.

Co

7 Amos. 5. 19.

2 1. Cor. 1. 2.

a Phil. 3. 20.

b Math. 19. 6.

c Luk. 23. 39.

ca.



called : he bewailed his sinne <sup>a</sup>, he confessed Christ <sup>b</sup>, he aduised his fellow Thiefe <sup>c</sup>: secondly, the example was extraordinary (for the gracing of Christs then debasement) shewing what God can doe, not what ordinarily he will doe. I haue seene a pardon giuen to a man vpon the gallowes, but who so emboldeneth himselfe therevpon, perhaps the rope may be his hire: it is not good to put it vpon the Psalme of *Miserere*, and the neck-verse, for sometime he prooues no clark. God once made an Ass to speake <sup>d</sup>, but he that should therefore spurre his beast, till he spake also, all men would condemne him for vnwise. Let then this be the conclusion. The refreshing of *Pauls* spirit, when his departing approched, was the conscience of his well-run course: a Christian by calling, a Christian by conuersation, could not but haue a Christians inheritance. *God doe thou likewise* <sup>e</sup>. Let the life of the religious be thy study, and the death of the righteous <sup>f</sup> shall be thy sure reward: where there hath beene the first resurrection there can be no second death <sup>g</sup>.

dv. 48. col. 1  
ver. 47. 48.  
ver. 40.

Numb. 22.  
28.

Luk. 10. 37.  
Num. 23. 10.  
Reu. 20. 6.

Hitherto we haue considered generally of the grounds of *Pauls* hope, his carriage past: now let vs examin it more particularly: and first, of the first supporter. I haue fought a good fight. What then (will some man say to me) was *Paul* a souldier, that he speakes here of fighting? yee, hee was a souldier, and the same no fresh-water, or whiluered souldier, but a valiant, experienced, and beaten champion, one that had passed the hazard of many skirmishes, and (as testimonies of his hardy courage,) was able to shew the skarres of many receiued wounds, *I beare in my bodie the markes of the Lord Iesus* <sup>h</sup>. But as the things we now discourse of are spirituall things, so this fighting must be vnderstood in a spirituall sense. *Paul* a spirituall man <sup>i</sup>, his aduersaries spirituall, or for spirituall respects, his weapons spirituall <sup>j</sup>, his victories spirituall. Let mee acquaint you with particulars, that so the vse of this Scripture may be the more full.

Gal. 6. 17.

1. Cor. 2. 10.

2. Cor. 10. 4.

Paul



Pauls fights.

*Paul* vndergoeth a double consideration: 1. either as a Christian, or secondly, as an Apostle and Minister of Christ Iesus: some of his fightings, more properly concerne his estate as a Christian: some againe he was more especially tryed in by vertue of his calling. As he was a Christian, I find in his owne writings the report of two especiall conflicts: the one *Rom. 7.* betwixt Nature and Grace, the Spirit and the flesh, the lawe of his members, and the lawe of God. Who so reades and examineth the place, shall see first the qualitie of the combatants, secondly the grounds and termes of the quarell, thirdly, the hazard (as might seeme for the time) and doubtfulness of the euent, together with some soyles taken on either part, and lastly the certaintie and comfort of the victorie, *I thanke God through Iesus Christ our Lord*. The second combate is, *1. Cor. 12.* and that was more direct and immediat with Sathan, although he therein cunningly (as his vse is) wrought vpon the advantage of *Pauls* corruption. In this, *Paul* was much tossed, and goared, and buffeted, and glad to flie once, and againe, and the third time for refuge to the Lord. Howbeit, though the assault was sharpe, yet the conquest was great. *My grace shall be sufficient for thee* P, and *Very gladly will I reioyce in mine infirmities*.

• Ver. 15.

P Ver. 9.

q 1. Tim. 6. 4.  
e 1. Cor. 9. 26.

f Act. 13.

g Act. 15.

h Act. 17.

i 1. Cor. 15. 32

Now his fightings (as an Apostle) were diuers, and the same not idle or causelesse, about needlesse Questions and strife of words q, for so fights I, saith he, not as one beating the ayre r: but they were graue and weightie, euen for the successe of his ministerie, and the enlargement of the Gospell of Christ Iesus. They may (for teachings sake) be thus distinguished: to haue bene either against the oppositions and vsound cavillings, or against the violences and cruelties of those which were aduersaries to the truth. Of the former sort, we haue his combate with *Elimas* at *Paphos* f, with the reuiuers of the legall ceremonies at *Antioch* g, with the Stoickes and Epicures at *Athens* h, wrth those *Beasts* i, *Demetrius* and his faction at *Ephesus* i,



playes, with Hyemen and with many besides these he  
 smiteth with all these, and with many besides these he  
 combats, and over all these through the blood of Christ  
 he had the victorious fight may be truly said of them all,  
 which his selfe speaketh of some, *that minde was made*  
*midst unto all men, and they were not to fight.* His fight-  
 ings with the violence of his enemies of small men, were  
 long to particularize I referre you to his owne report.  
 In all these he was victorious, and by none of  
 these was either his comfort impeached, his ministerie  
 and cause endamaged, or the Church of God damni-  
 fied. Not his comfort impeached, for *as fast as was, but*  
*though our outward man perishe, yet the inward man is renewed*  
*daily.* Not his ministerie and cause endamaged, for  
 albeit I suffer unto bonds, yet the word of God is not bound,  
 and the things which have come unto me are turned to the fur-  
 therance of the Gospells glasse, nor the Church of God  
 damnified, for *I suffer all things for the elects sake,* and  
 many of the brethren are emboldened through my bands, and  
 dare more frankly speake the word. Thus I have given you  
 a briefe of Pauls fightings, and of Pauls victories, sharpe  
 encounters, glorious conquests. These were they, the  
 remembrance whereof made the face of death even lone-  
 ly unto him, and confirmed his inward certaintie of the  
 Resurrection of new life, even because he was able to say  
 in truth of conscience, *I have fought a good fight.*  
 This saith for the opening of the text, and the laying  
 the grounds of that which I would say, I have reported  
 to you things done, I come now to speake of things to  
 be done. For this clause (as all other holy Scripture) is  
 for our learning, and is profitable to teach me. I will bound  
 my whole speech within the compass of these two  
 points, first, I will shew that all Christians are called  
 to the like fight, secondly, I will draw to my purpose  
 by way of application of the whole, howe farre forth  
 we have fought this fight, and howe farre forth  
 For proove of the former, if men were (as they ought  
 to be) experienced in the Scriptures, I need alledge no

x Act. 19.  
 y 2. Tim. 2. 14  
 z 2. Tim. 4. 1  
 a Phil. 4. 19.  
 b 2. Tim. 3. 9.  
 c 2. Cor. 11. 23.  
 d Rom. 8. 37.  
 e 2. Cor. 4. 16.  
 f 2. Tim. 2. 9.  
 g Phil. 1. 12.  
 h 2. Tim. 2. 10.  
 i Phil. 1. 14.  
 k Heb. 11. 26.  
 l Rom. 15. 4.  
 m 2. Tim. 2. 16.  
 Every Chri-  
 stian called to  
 the like fight,  
 that Paul  
 fought.



- more then the Apostles exhortation to the *Philippians*, where he calleth them to the *fighting of the same fight*, which (saith he) *you have scene in me, and now heare to be in me*. But for the satisfaction of all, I will shew you the truth of it by points and parcels. First, touching the fight, in a mans owne bosome, even in his owne heart, with his owne corruption. Paul delivereth this generall rule touching all Gods chosen, that in them *the flesh lusteth against the spirit, and the spirit against the flesh, &c.* \* And S. Peter accords, that *the lusts of the flesh do fight against the soule* P. The gift of Regeneration (meant by spirit) and the corruption of nature (vnderstood by flesh) are mixed together (like the light and darknes in the aire, in the dawning, \* so throughout in all the powers of the soule,) and these two being in a direct line of opposition and contrariety ech to other, there must needs follow a continuall combate, like the strugling which *Rebecca* felt in her wombe & making a Christian crise in a kinde of astonishment as shee did, *why am I thus* Happy he which feeles this combate, who is ever wrastring with his owne corruption, labouring and endeavouring himselfe to have a cleere conscience toward God. The victory is certaine: For as it was said to *Rebecca* when vpon the strugling shee felt, shee asked of God, that the *old* should *serue the younger*, so in this case we are ascertained that the *old man*, (our old naturall corruption) shall be *cast of and killed*, and the *new man* (the grace wrought by Gods spirit) *created in righteousness and true holiness* shall be more and more established. Secondly touching the Fight with *Sathan*, the scripture is expresse. *He hath desired you now you* \* said Christ to *Peter*, and he answered about seeking to *devoure*, saith *Peter* to vs *we will resist him* we must: it is S. *James* his rule \* and that cannot be without fighting: and it is not *flesh and blood*, we wrastring with, saith our Apostle, but *principalities and powers, &c.* and we had need to provide, that we may *stand fast*. He is
- a Phil. 1. 30.
- o Gal. 5. 17.
- p 1. Pet. 2. 11.
- \* Quod tu nec tenebras, nec potius dicere lucem. Ouid.
- q Gen. 25. 22.
- r Act. 24. 16.
- s Why am I thus
- f Eph. 4. 22.
- 24.
- t Luc. 22. 31.
- u 1. Pet. 5. 8.
- \* Ch. 4. 7.
- x Eph. 6. 12.
- 13.



but a citular Christian, and hath but a *show of godliness*, y 2.Tim.3.5.  
 who hath not had personall experience of the Stratagemes of Sathan, now puffing vp to presumption, now pulling downe to despaire, one while working to securitie, another while pressing to dismayednesse, sometimes extenuating, and hiding, and painting sinne, that before it is committed it may beguile, sometimes opening and aggravating it, that when it is performed, it may affright: turning himselfe into many shapes, sometimes like an industrious agent to aduance our profit, sometimes like a pleasant companion, to further our delight, sometimes like a true-hearted friend, to respect our good name, but alwaies a venomous aduersarie to empoysen our soule. These are no new things to the children of God: the mercie of God, and the malice of Sathan, they know them well to be vnduided companions. Neither is the Scripture wanting to assure vs of the conquest. It was said of old, that the serpent, his head being broken, could but *bruise the heele*, and it hath bene afresh renewed, that *Greater is he which is in vs, then he which is in the world*, and we all, so many as are now in the lists against this assaylant haue this warrant, sealed (seeing it is a part of the new Testament) with the blood of Christ, that *the God of peace shall tread Sathan under our feet shortly*. The third fight is for the maintenance of the cause of Religion, against both the cunning of opposers, and the malice of persecutors. That euery Christian is to fight with a holy zeale for the purity of religion, S. Iude shall witnesse for me, *It was needfull for me* (saith he) *to write vnto you, to exhort you that you should earnestly contend for the faith which was once giuen to the Saints*. The kingdom of heauen (saith our Saviour) *suffereth violence, and the violent take it by force*. There is force in getting the truth, there must be a kind of force also in maintrining it. David chose religion for his heritage. He is not worthe to hope it, which will not strue to preferue it. Now for his kind of fight there

*Duty  
cruized*

z Gen. 3.15.

a 1. Joh. 4.4.

b Rom. 16.20

c Iude 3.

d Mat. 11.12.

e Ps. 119.111



are two things required: First, skill; and secondly, courage. Skill, because every corner is so full of cunning and subtile underminers of religion: Atheists, Jesuits, Seminaries, Sectaries: these fight not with violence and professed enmitie, but with plausible reasons, with smooth persuasions, and with all the glozing pretences which hell can devise to entangle. What need haue men then of *exercised wits<sup>f</sup>, and vnderstanding hearts<sup>g</sup>*, knowing how wisely to handle that same sword of the spirit<sup>h</sup> to resist them? How requisite is it, that Christian souldiers should be daily practising the feates of spirituall armes, that they may know how to grapple with the aduersarie at every kind of weapon, and to make their part good against every encounter? As skill is required, so courage and resolution also: for know you, what the Apostle said to the conuerted Hebrewes<sup>i</sup>, *After ye receiued light*, (that is, some sauing knowledge and feeling of the truth) *ye endured a great fight of affliction*: Is not here need of courage? what thinke we of the *Mackings of Ismael<sup>k</sup>*, the disdaine of Herod<sup>l</sup>, the scourgings of Pilate<sup>m</sup>, of *spoiling of goods, of being made a gazing stocke by reproches<sup>n</sup>*, nay, of *resistance to blaud<sup>o</sup>*? Do not these things require a resolution? were it not fitting that we should be well provided, who must go through all these bickerings, lest when we haue strooke a strooke or two, we should be *wearied and faint in our minds<sup>p</sup>*, and so be like the children of Ephraim, of whom the Psalme saith<sup>q</sup>, *that being armed and standing with be borne, they turned backe in the day of hurte*. As the necessitie of this kind of Fight for the Maintenance of the cause of Religion, lieth vpon all, so vpon two degrees especially, Magistrates and Ministers. They are both called *Leaders<sup>r</sup>* of the people, and therefore as of *Leaders*, whose experience must instruct, and whose valour must encourage and put heart into others, there is wise so much required: It is their office to *stand in the breach<sup>s</sup>*, and to *goe out and in<sup>t</sup>* before the people, and

f Heb. 5. 14.  
g 1 King. 3. 9.  
h Ephel. 6. 17.

i Heb. 10. 32.

k Gen. 21. 9.  
l Luk. 23. 11.  
m Mat. 27. 26.  
n Heb. 10. 33.

34.  
o Heb. 12. 4.  
p Heb. 12. 3.  
q Pl. 78. 9.

r 1. Sam. 9. 18.  
Vnges cum  
antecessorem.  
Hebr. 13. 7.  
s Psal. 106. 23.  
t 1. King. 3. 7.



and to beare the shock and brunt of the first grappling. If they be sound and sincere, instant and resolute in the cause of God, oh, what life and courage shall they put into the multitude which doe euen depend vpon their conduct? if they be cold and dastardly and giue ground in the day of battell, how will they make the hearts of the people euen to die within them, and what hope will Sathan haue to set vp his standard in the midst of Gods church? But as the egermes in this combate is required of Magistrates and Ministers more then of others, so of vs who be Ministers most of all. In the old Law things in the sanctuarie were double to that which was common, the Shekell of the sanctuary twice so weightie as the common shekell <sup>u</sup>, the cubit of the sanctuarie twice so long as the common cubit <sup>\*</sup>. The Minister had neede to wish as *Elisba* did of *Eliab*, his spirit <sup>x</sup>, that the spirit of vnderstanding and courage may be doubled and trebled vpon him. If he be the man, as he should be, Sathan oweth him a double spite, and in many combates with the Church of God, he seemeth to giue like charge to his Instruments, which the king of Aram gaue to his souldiers <sup>y</sup> *Fights neither with small nor great, saue onely against the King of Israel*: For he thinketh that if he can smite the shepheard, with a spirit either of Error, or of drowzines, or of ambition, or of avarice, *the sheepe of the flock shall be quickly scattered* <sup>z</sup>. He knoweth by long experience, that *from the Prophets of Ierusalem wickednes goeth forth into all the Land* <sup>a</sup>, and that if the *Light* which God hath set in his Church be *darkenes*, the *darkenes* cannot but excede <sup>b</sup>. Thus I haue shewed you the particulars of *Pauls Fightings*, and the necessitie of the same *Fight*, in euery one of vs that would be (as we are called) Christians: nowe let vs come to the next point, the Inquirie how on our parts this *Fight* hath boene performed, viz. how we haue fought against Corruption, how we haue fought against Sathan, how we haue striven and fought for the vpholding

*only*  
*only*

<sup>u</sup> Ex. 30. 13.

<sup>\*</sup> Compare 1.

Kin. 7. 15. with

2. Chro. 3. 14.

<sup>x</sup> 2. King. 2. 9.

<sup>y</sup> 1. Kin. 22. 38.

<sup>z</sup> Math. 26. 32.

<sup>a</sup> Ier. 23. 19.

<sup>b</sup> Math. 6. 23.



**The good fight.**

ding and maintenance of Gods Truth.

An enquiry  
how we haue  
fought this  
fight.

c 1. Kin. 20. 27.

d Luk. 11. 23.

e Ier. 3. 14.  
f Marc. 5. 9.

g Il. 10. 21. 22.  
h Rom. 9. 27.

And here, in the very first entry of my Meditations, when I did in my thoughts compare together those which doe *Fight* this good *Fight* vnder the banner of the Lord of Hostes, with those, who (whatsoever their profession is) doe indeede and intruth *fight* against him, it brought into my minde, that which the spirit of God reports touching the Israelitish troupes, and the armies of the Aramites their aduersaries <sup>c</sup>. *The children of Israel pitched before them, like two little flocks of Kids, but the Aramites filled the Country: the very like* comparison may be truly made betwixt those which *fight* on the Lords part, and those which *fight* against him, or at the least, (which by our sauiours rule <sup>d</sup> is all one) *fight* not with him: the one side (the better part I meane) are but even a handfull in respect, *one of a citie, two of a Tribe* <sup>e</sup>, the other a numberlesse number, and may well be titled with the name of the possessed <sup>f</sup>, *Legion*, for indeede they are *Many*. And therefore true will that be which was spoken of old by *Isaiah* <sup>g</sup> and hath beene since renued by *Paul* <sup>h</sup>, *Though the number of the children of Israel (men professing Religion) were as the sand of the Sea, yet shall but a remnant be saved*. It will not be enough to haue said thus, vnlesse it be confirmed also, I will therefore shew you how true it is by degrees.

Touching fighting against mens owne personall corruptions, there are (that out of many I may cull out the cheife) three things, which doe shew the number of such *Fighters* to be but small: The first is, the generall Ignorance of this point of holy doctrine, concerning the combating together of these two, Corruption and Holines, nature and grace in euery true Christian. I am not so well acquainted with your spirituall estate that are here present, as to be able peremptorily to determine ought: yet perhaps) if a man should deale with the particulars of this assembly by polle, and should examine them



them as straitly as the Gileadites did the Ephraimites, touching *sibbaleth* and *sibbaleth*<sup>i</sup>, demanding of each <sup>i</sup>Iud. 12. this question, *How fareth it with thee, touching the Rebellion of thine owne heart, preuaileth it or yeeldeth it to the power of Gods Spirit? How goeth on the quarrell betwixt the Love of sinne, and the Law of God?* perhaps (I say) this demand would be quitted with such an answer, as was that of *Pauls*. to the lately converted disciples at *Ephesus*<sup>k</sup> *Have ye received (saith he) the Holy Ghost since ye beleued?* And they said, *We haue not so much as heard whether there be an Holy Ghost.* So in this case, they would say; you make a strange motion, we haue not so much as heard whether there be any such contention: And it may be also, such as haue some better vnderstanding then the multitude, if in this particular they were well pressed, would but make such a confused answer as *Abimaaz* did to *David*<sup>l</sup>, *Is the young man Absalom safe,* said *David?* *I sawe* <sup>l</sup>2. Sam. 18. 19. *a great tumult, but I knowe not what,* said *Abimaaz*; so they would be forced to say, *Truth is, I haue heard or read something of such a matter, but I doe not distinctly and experimentally vnderstand it.* Thus (as it was<sup>m</sup> said to *Peter*) mens very speech bewrayeth them, and their dumbnesse<sup>m</sup> <sup>m</sup> Math. 26. 73. when they are asked the *Word* (as the souldiers call it) sheweth them to be but straglers and hangbies vpon the Lords campe, and no good *Fighters*: well, without iudging I leave you, to the *accusing* or *excusing* of your owne *Thoughts*<sup>n</sup>: Onely this I say, that he which is vn- <sup>n</sup> Rom. 13. 5. acquainted with this point of doctrine, can no more be said to be a *Fighter* in the *good Fight* against corruption and sinne, then he can be reputed a partie in a case of difference betwixt two, who hath not so much as heard of the quarrel. The 2. prooffe that the *Fighters* on this side against corruption are but few is the vniuersall yeelding of the most vnto corruption. When men come with bended knees, offering vp their weapons, yeelding themselues to be ordered by those whom they should withstand, there is no likelyhood that they haue an intent to *Fight*. So  
in



in this case, when men generally haue (as it were) booked their names, and entred into pay, and euen (as a man would thinke) sworne their seruice to grosse sinnes, who will take them to be the Lords souldiers, or conceiue that there is any meaning in them to Fight against corruption. And surely this is the common state. I remember what *Deborah* in her song <sup>o</sup> reports of the mother of *Sisera*, how that shee and her ladies in their expectation of *Sisera* and his followers their returne in triumph, said either to other (in their assurance of the victory) *Haue they not gotten and diuided the spoile?* I may say more true'y (for that was spoken onely out of Imagination, either as they thought it was, or as they wished it might be) of these foule enormities, which the word of God hath branded with the hatefull name, that they are the *works of darkenes* <sup>p</sup> *Haue they not gotten and diuided the spoile?* Do they not lead captiue, I say not as they did of *Sisera*, a maide or two, or (as *Paul* doth of the wily workemen of his time) a few simple women <sup>q</sup>, but euen whole multitudes, of all rankes, of all callings, of all degrees? So often as I read those places of scripture. *The earth was corrupt before God and filled with cruelty* <sup>r</sup>, *The men of Sodom compassed the house round about from the young euen to the old, all the people from all quarters* <sup>s</sup>, *They assembled themselves by companies into the harlots houses* <sup>t</sup>, *From the least euen to the greatest of them, every one is given to concupiscence* <sup>u</sup>, *Then they stopped their eares, and ran upon Stephen all at once* <sup>v</sup>, *Then arose a shout almost for the space of two houres of all men crying, Great is Diana of the Ephesians* <sup>x</sup>, *All seek their owne, and not that which is Iesus Christs* <sup>y</sup>, so often (I say) as I read these and the like places, in which mention is made of swarmes of people banding themselves together in euill, I cannot but reckon them as fore-tellings of these times, and these times as commentaries and expositions of those places. Those master-sinnes, Ignorance, Contempt of the word and godlines, Security, and want of awe unto Gods

o Iud. 5. 19.  
30.

p Eph. 5. 11.

q 2.Tim. 3. 6.

r Gen. 6. 11.

s Gen. 19. 4.

t Ier. 5. 7.

u Ier. 6. 11.

\* Act. 7. 57.

x Act. 19. 34.

y Phil. 2. 21.



Gods maiestie, Neglect of the worship of God, swearing, abuse of the Sabbath, Whoredoms, Drunkenness, Oppression, Pride, Cruelty, Contention, Malice, &c. marke how in euery towne in euery society, in euery family almost, they doe euen ride in a kind of Triumph: if there be any better disposed, labouring to be no longer the slaves of sinne but to become the *servants of righteousness*<sup>2</sup>, they are as *Isaiah* speaketh of himselfe and such as himselfe<sup>2</sup> as *signes and wonders* among the people: and how the world entertaineth them it is knowne well inough: you know what *David* saith *Ps. 35. 15.* *the assembly of the false scoffers as bankers against me, and ceased not; and againe, They that sat in the gate spake of me, and the drunkards sung of me*<sup>c</sup>. This is the kindnes of this generation to those who *love the Lord Iesus in sincerity*<sup>d</sup>. Thus the vniuersall yeelding to corruption, men obeying sinne in the Lusts thereof<sup>e</sup>, and drawing it as with cartropes<sup>f</sup> argueth that they fight not against sinne. Euill raignes<sup>g</sup> in them and ouer them, they doe willingly giue vp their members<sup>h</sup> to folow it, and (as the Apostle speakes) they take thought for it & study to fulfil it. *Rom. 6. 12.* The third prooffe in this part is, the Fight which is in the world for corruption: men doe not onely not fight against it, but they doe fight and strue and labour to maintaine it. I remember what I read of *Iehu* the instrument of the Lords vengeance vpon *Ahabs* house; *2. Kin. 9. 31. 32.* as he entred in at the gate of *Izrael*, and lifting vp his eyes to the window, saw that painted *Iezabel* the wife of *Ahab*, he cryed out, *who is on my side, who?* presently two or three of her attendants looked out, as it were offering their seruice. *Cast her downe* (saith he) and they did so: so also in the chapter following, when he sent to the guardians of *Ahabs* children, willing them, if they thought it good to create one of their masters sons King, and to stand vpon their guard, and they returned him answer, *we are thy seruants and will doe all that thou shalt bid vs, what said Iehu? If yea be mine and will obey my voyce, take*



l Eph. 4. 24.  
m Gal. 5. 24.

n Col. 3. 5.

o Pro. 30. 20.

p Exo. 2. 24.

q 1. Sam. 15.  
13.

r Mal. 3. 7. 13.

the heads of your masters sonnes, and come to me to Ierusalem by tomorrow this time. After the same sort, we professing our selues, by our outward shewes to be on the Lords side, and to be ready to doe all that he shall bid, his charge is, that if we be his, we cast *Iezabel* out at the window, we renounce and disclaime, we cast of<sup>1</sup> and crucifie = our sweettest, our dearest, our profitablest our best-pleasing corruptions: *Mortifie your members which are on earth*<sup>n</sup>. If we now shall not onely (contrary to commaund) preserve the life (which may be imputed to a kinde of nicenes and piete) but shall fight for the life and state of *Iezabel*, and shall set vp one of *Ahabs* sonnes, some grosse sinne to raigne ouer vs, professing our selues alwaies ready to defend it, how shall the Lord account vs to be his? And yet thus it fareth in these euill times. What sinne, what grosse corruption almost is there, which shall want a patrone to defend it, either that it is no sinne, or that it is but a litle sintie? This glauering and glozing age, which hath deuised an art to make deformed faces seeme faire, old wrinckled visages, to looke young and smooth, hath learned also to set a colour vpon naughtines, the diuell helping forward least sinne appearing in it owne proper likenes should affright the conscience. Thus the *adulterous woman*, wipeth her mouth, and saith, *I haue committed noe Iniquity*<sup>o</sup>. Euery vice doth now goe armed; if you doe touch it neuer so gently, yet (like the nett<sup>e</sup>) it wil sting you; if you deale with it thoroughly & directly, it swaggeth like the *hebrew* with *Moses*, who made thee a man of Authority? what is this so great a matter? I trust, this and this is lawfull, or if not, what need you be aggrieved? Thus men sometimes like *Saul*<sup>q</sup> are not ashamed to say they haue kept the commaundement of God, when they haue foulely broken it, sometimes like the stubborne *Iewes*<sup>r</sup> crie wherein shall we returne, wherein haue we trespassed, what haue we spoken against God, when the very stones in the street are ready to testifie against them, and the earth is weary in bearing their sinnes. And thus it appeareth by three vndeniable euiden-



dences, that if we be endited before the Lord, for not fighting that *Good fight* which *Paul* fought; and which every Christian ought to fight against sinne and corruption, we shall neuer be able to plead *Not-guilty*. I wish that which hath bene said may so conuict vs, that it may convert vs, least going on in rebellion against God, that doome befall vs which is foretold: *Those mine enemies, which would not that I should raisee me, bring them higher and slay them before me.* [Lue. 19. 27]

Now astouching our failing in the second fight which is against *Sathan*, considering what I haue already said, I shall need to speake the lesse: for where corruption and sin are not withstood, there *Sathan* is not fought against: where they are entertained, there *Sathan* is serued: so that the prooffe of the former point, is a confirmation of this also. Neuerthelesse, I will a litle insist vpon one specialtie, an apparant testimonie that there is litle thought or resolution amongst the most to fight against *Sathan*: and that is this, the neglect of one of the principall weapons whereby to encounter him. Thinke you that he meaneth to fight, who goeth vnarmed? nay, who when a weapon is tendred to him, casts it from him, or who seemeth not to care, though it were with the land, as it was once with the state of *Israel* vnder the *Philistines*, of which it is said, *There was no Smith found throughout all the land, and, neither sword nor speare found in the bands of any of the people:* he to whom this nakednesse were a pleasure, or a matter of indifferencie, would you imagine him to meane well, or to be a friend to his countrey? I am sure you would not. Now *Paul*, speaking of the combate we are to haue with the diuell, and describing by parcels, that holy armour wherewith he must be withstood, mentioneth among other things, *the sword of the spirit, which is the word of God*. [1. Sam. 13. 19. 22.] This we see was our Sauiours weapon in that conflict which is storied in the Gospell: with this two-edged sword. \* of *It is written*, he \* [Ephes. 6. 17.] cut asunder all those knots, wherewith *Sathans* purpose [Mat. 4. Reu. 1. 16.]



was to entangle him. Who so then shall despise this weapon, shall cast it behind them, shall <sup>lose</sup> the knowledge of it, shall say to God, as the wicked are reported to do, *Depart from us, for we desire not the knowledge of thy wayes*<sup>a</sup>, shall thinke preaching to be (as was said <sup>b</sup> of old) *The burden of the Lord*, shall wish of it as the Gadarens did of Christ<sup>c</sup>, that it might *depart out of their coasts*: who so (I say) shall be thus affected, the charitablest censure, and the most fauourable verdict which can be giuen of them is this, that they are wilfull betrayers of their owne soules into the power of the diuell. Now it is no hard matter, to shew, how deservedly, this Imputation may be laid vpon our times; *I haue written vnto them* (said the Lord, of old, to the Iewes) *the great things of my law, but they were counted as a strange thing*<sup>d</sup>. I doe not see how it can be denied, but that God may iustly complaine so now. Great hath his kindnesse bene to these times, in enlarging and improving the free vse of his word: and yet (alas) what a world of people is there amongst vs, to whom the Scripture remaineth as a *booke that is sealed vp*<sup>e</sup>, nay, (which is euen fearefull to thinke on) who seeme to be of that careless and neglecting humor, as though it were all one to them, though there had bene neuer any Bible written, nor any such booke by the speciall providence of God, preserved to his Church? Againe, although the Scriptures of God be enterrained into some houses, as a kind of needfull implement, to fill vp some corner, which otherwise might lie void, yet with many they are vsed like their harness in these peacefull times, made a pray to the rust and dust, or laid vp like the sword of Goliath which David rooke from him<sup>f</sup>, like a monument, that it may be said vpon occasion, *There they be*. Few there be that do make them their *Councillers*<sup>g</sup>, or that do endeavour to host them in their best roome, euen to let them dwell plentifully<sup>h</sup> in their hearts. Furthermore, for the opening and explaining thereof by those whom

God

y Psal. 50. 17.

z Prou. 1. 22.

a Iob 21. 14.

b Ier. 23. 33.

c Mat. 8. 34.

d Hos. 8. 12.

e Isa. 29. 11.

f 1. Sam. 21. 9.

g Mat. 11. 24.

h Col. 3. 16.



God hath deputed thereto, (which is, as it were, certaine rules and precepts of defence, teaching vs how to handle this weapon against our spirituall aduersarie) how is it reckoned of? Where it is had, it is little esteemed; where it is wanting, it is lesse desired. Few doe reuerence it as Gods ordinance, few depend vpon it as vpon the *arme*<sup>i</sup>, and *power of God vnto saluation*<sup>k</sup>. What fighting can there be against Sathan, when this *sword of the spirit* is in disgrace? what spoile of soules will the diuell make, when men are not thus armed to resist? Consider the storie of *Sampson*<sup>l</sup>. When the Philistines had taken him and put out his eyes, then they might do with him what they would, though he were a strong man, and a noble man, yet they bound him with fetters; and made him grind like a horse in a mill: and so when as the light of Gods holy ordinance is wanting, Sathan hath opportunitie to worke his will: men may be drawne to any thing; no opinion so grosse, no worship of God so superstitious, no fashion of life so vile, but they will soone embrace it. So then if our consciences tell vs, that Gods word is not to vs, as it was to *Jeremie*<sup>m</sup>, the *joy in ier. 15. 16.* *joy and reioycing of our hearts*, that we are not like the Samaritans, of whom it is said; that when *Philip* came and preached among them, *there was great joy in the citie*<sup>n</sup>, nor like the man of Macedonia, which appeared to *Paul* in a vision, and because of the want of teaching which was there, prayed him *to come to Macedonia with helpe*<sup>o</sup> them, certainly we are no enemies vnto Sathans kingdome, but friends vnto it rather, if we labour not by all good meanes for the enlargement and propagation of Gods truth.

<sup>i</sup> H. 53. 1.  
<sup>k</sup> Rom. 1. 16.

<sup>l</sup> Iud. 16.

<sup>n</sup> Act. 8. 8.

<sup>o</sup> Act. 16. 9.

The last part of the enquirie concerneth the Fight for the maintenance of the common cause of true religion, both with skill against cunning and subtile vnderminers, and with courage against the wrongs and indignities which the world offereth to sinceritie: I cannot now vse that largenesse in this point, which I could wish,



p Mic. 7. 1.

q Psa. 17. 23.

r Act. 19. 32.

f Act. 17. 23.

z Act. 18. 17.

\* Siventri de-

ne, filateri

&amp;c. Hora.

u Exo. 16. 3.

\* Ps. 4. 7.

x Heb. 13. 9.

y Ioh. 10. 4. 5.

z I. Kin. 18. 21.

and which (the times considered) were very fitting. I will onely in a word touch two common euils, which shall serue to iustifie this proposition, that the number of those which fight that part of that *good fight* here spoken of, which concernes the vpholding and defence of Gods truth, is but small and thin, euen like *the Sommer gatherings*, which the Prophet speaketh of <sup>p</sup>. The one euill, is the want of iudgment and soundnesse of kuowledge in the doctrine of religion. This is an vniuersall and farre-spreading disease, according as euery Pastor can witnes with me, who according to the Wise mans counsell <sup>q</sup>, is *diligent to know the estate of his flocke*, and to vnderstand the particular conceits and dispositions of the people. The multitude is wofully to seeke in matters of saluation, resting to this day vpon that old Popish rule, to follow the droane, and to belecue as the Church beleeueth. I remember what is said of a meeting of the people at Ephesus by *Demetrius* his procurement <sup>r</sup>, *The more part knew not wherefore they were come together*: it may be truly said so of many assemblies for holy seruices, the more part know not wherefore they come: they will say in generall termes to serue God; but, *what he is, who he is, how to be serued, wherein to be serued, and in whome to be serued*, I beleue you shall finde them to be ignorant: So that the deuotions of many are like the Altar at Athens, *To an unknowne God* <sup>f</sup> many are of *Gallio* his religion, of whome it is said that he *cared not for matters of that nature* <sup>z</sup>. If the bellie may be filled, and the back fitted, like the Epicure in the poet <sup>u</sup>, if with the fat-hearted *Israelites*, they may sit *by the flesh-pots*, and with those whom *Dauid* speaketh of <sup>x</sup> *their wheat and their wine may abound*, they are at a point for religion. Fewe there be whose *Hearts are stablished* <sup>y</sup> and which *knowe Christs voice*, from the *voice of a stranger* <sup>z</sup>: whether *Baal be God*, or *Iehouah be God* <sup>z</sup> their meaning is neuer to put it to enquire,



quirie. How shall these stand to defend Religion, who  
 know not what that is which we call Religion. When  
 we shall see men caring and studying and taking  
 paines to find out that which *Luke* calleth *The Ceremony*  
 \* and not to be led by coniecturall suppositions, but  
 (as he speaketh) to be *fully perswaded* <sup>b</sup>, then there will <sup>a</sup> *Luc. 1. 4.*  
 be some hope, that the Lords part will entcrease, in the <sup>b v. 1.</sup>  
 meane time, while they make either the Times, or tra-  
 dition, or their owne Humour to be the measure of their  
 religiō, we may be sure, the cause of God shall from them  
 receiue very small vpholding. The second Evil, is the co-  
 wardize and faint-hartednes of the most Professours  
 that I may folow the Phrase of my Text; they are like  
 to some vnexperienced and lately-pressed souldiers,  
 who, while the training and muster is neere home vpon  
 a faire greene, where they are neither scanted for vi-  
 ctuals, nor straitened for lodging, nor in any hazard of  
 life, march with some shew of resolution, a man would  
 thinke they would euen eat vp the enemy, but when  
 they come to behould the face of warre in his true pro-  
 portion, the battaile pitched, and a furious enemy in  
 sight euen now instantly to be charged; their hearts  
 faile them, and the sound of the drumme is vnto them  
 as their passing bell and they would giue a world to  
 see the smoke of their country chimnies: Euen so, many  
 professours of Religion, while the world applaudes their  
 forwardnes, and when the *people before*, and *they* that  
 folow <sup>c</sup> *erie Hosanna* vnto Christ, who but they? a man  
 would thinke (that I may vse *Salomons* phrase) <sup>d</sup> that <sup>c</sup> *Mar. 21. 9.*  
*much water coul'd not quench their Lone, neither the Flouds* <sup>d</sup> *can. 8. 7*  
*drowne* their zeale, but when it commeth to blowes,  
 the world frownes, profit is abridged, pleasure is limi-  
 ted, credit and fame is a litle eclipsed, their names put  
 out as Euill <sup>e</sup>, then they are nipt: like an ouerforward <sup>e</sup> *Luk. 6. 22.*  
 budde with an vntimely frost, then begin they to grow  
 to a demurre, and in fine, either runne away in the plaine  
 of field, or else (vnder a colour of discretion) fall  
 backe



f Iud. 7.

g Ier. 5.

backe into the reeward, the battell is sharpe, and it is not good to be too forward. Thus like as in *Gedeons* enterprise<sup>f</sup>, of two and thirtie thousand which tooke armes, when proclamation was made in the campe (the assault approaching) *who so is timorous let him returne*, at one clap, there went away two and twenty thousand; so of troupes of professors which at the first entrance giue in their names, when it cometh to triall, the greatest part will retire, and they wilbe but a few, that will stand vnto it to the end. Hereby you may see, that when we haue (as *Ieremie* saith<sup>g</sup>) *runne to and fro, through our streets*, and made enquiry, we shall finde but few, who if they were now to end their daies, and to looke backe into their course past to see how they haue demeaned themselves in this holy warfarre, are able to say, without an inward check, *I haue fought that good fight, and now I expect the crowne of righteousness.*

h Rev. 21.8.  
iv. 7.

To conclude, we haue all heard what *Paul* did, he fought that good fight: how comfortable it was that he had done it, it emboldened him to expect a *Crowne of Righteousnes*: we haue seene our owne carelesnes, and what wilbe the issue if we continue it: the *second death* is provided for the *Fearfull*<sup>h</sup>, but such as *overcome*, shall *inherit all things*<sup>i</sup>. If we desire comfort in death and happines after death, let vs henceforth arme our selues for this spirituall fight, against our owne Corruption, against *Sathans* temptation, against *Sathans* instruments which fight against Religion. This is the only warre, which is the way vnto eternall Peace.

Let God alone haue  
the Glory.

The end of the first Sermon.





## The second Sermon.

The worth of the water of Life.

IOH. 4. 13. 14.

*Iesus answered and said vnto her, Whosoever drinketh of this water, shall thirst againe,*

*14. But whosoever drinketh of the water, that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euermlasting life.*



HE storie of Christs conference with the woman of Samaria, cannot be vnknowne vnto any, which is of any ordinarie knowledge in the Scripture: yet partly to giue light vnto my Text, partly to helpe those which are not so carefull to search the booke of God, as they ought to be, it is expedient for me to repeate it.

It fell out, as our sauiour iournyed through *Samaria into Galilee*, that he, (being a man in all <sup>a</sup> things like vnto vs, yet without sinne) was both hungry and weary. To relieue hunger, he sent his Disciples into the city to make prouision; to ease his wearied limmes, he sate him downe vpon a well side, in those times and in those Coasts very famous, in respect of the Author thereof, whose name it still caried, being called, *Iacobs Well*. He sitting there, out commeth me, a woman of the adioyning city *Sichar*, to drawe water from thence, for her household vses. Christ, partly to refresh his bodily thirst, but especially (as I

<sup>a</sup> Heb. 4. 13.



take it) to satisfie that his neuer-ceasing desire to doe good, made a motion to her, to affoord him some of the water, that he might drinke. Shee, (being as appeareth by her aunswers something a shrewd-tongued woman) by and by cut him vp short; what, (quoth shee) you Iewes, be so fine and proud, that you scorne vs, the poore Inhabitants of *Samaritane*: How is it then, that thou being a Iew, askest drinke of me, a forlorne and despised *Samaritane*? Our *sauour* (to giue vs an instance of the accomplishment of that auncient promise, that he would be <sup>b</sup> *found of them, that sought him not*) doth neither forbear to commune with her, nor yet (as the manner of the world is) doth frame an vntoward speach to her crosse aunswer; but seeming to pity her Ignorance, and blindenes, telleth her; Alas, good woman, if thou knewest the great mercy of God toward thee, and the excellency of his person and office which requesteth thee, thou wouldest become a suter to him rather, and he would giue thee another manner of water then this, euen the *water of life*. The woman aunswereth him with a scoffe, well inough vnderstanding his meaning, but yet shee iestes it out, as though shee knew it not: what art thou (quoth shee) that talkest of the water of life? canst thou be better then our father *Jacob* who first founded this well? or can there be any better water, then this well affords? thou seemest therefore to me to bragge of more then thou art any way able to performe. Marke now Christes aunswer. Oh woman (saith he) thou art very ignorant, or very froward: I speake not to thee, of any visable water seruing for the bodies nourishment, but of a matter of farre more infinite worth, if thy heart were opened to apprehend it. I know the water of this well is excellent, and *Jacob* in his time, was a holy man; but behould here another fountaine, behould a greater then *Jacob* is here, euen the staffe of the hope of thy father *Jacob*. This streame here, relieueth the body for a time, but cannot affoord a perpetuall filling: the water which

b Isa. 65. 1.



which I haue to giue shall euerlastingly satisfie the thirst of the receiuers of it, and it shall be in their bowels, as a neuer-dryed fountaine, springing vp to euerlasting life. Thus haue you the course of the communication betwixt Christ and the Samaritane thus farre. By which you may perceiue, that the maine scope of this Text, is, to shew the difference betwixt the things of this present life, and the things of a better life: the weaknesse of the one, and the worth of the other. The former is set downe, *vers. 13. Whosoever drinketh of this water, &c.* the latter, *vers. 14. But whosoever drinketh of the water which, &c.*

Concerning the former, I know, that Christ expressly and by name speaketh of water onely; yet considering the chiefe drift of the place is, to draw men from the things which are seene, to the things which are not seen, from things temporall, to things eternall, from the things which are on earth, to the things which are aboue: therefore we may safely from hence draw this doctrine: That nothing in this present world, is able to affoord any true satisfying, any filling as it were, vnto a mans soule. For that which Christ said here of the water of this well, *whosoever drinketh thereof shall thirst againe*, may truly be said of all things else whatsoever, which the men of this world do ayme at in their courses, *viz.* they do rather encrease then kill the desire, rather inflame then quench the appetite: they are all like to cold drinke taken by a man labouring of a hote Ague, which though it seeme to satisfie for the present, yet indeed it increaseth the former drought, and maketh both the need and the desire of moysture greater then before. It were no hard thing to shew this to be true, by the enumeration of particulars: but my meaning is, not to insist vpon this point, but only to vse it as a preparatiue to the rest. This is all I will say, (and I will therein craue no better witnesse, then each mans owne experience:) If a man, liuing here in the world, should do as Salomon did, namely, *Whatsoever his*  
*eyes desire, should not withhold it from them, nor withdraw* c Eccl.2.10.

The doctrine.



Ecc 1. 7.

his heart from any joy: but should euen studie, as it were, to glut himselfe with the things of this life, yet in the end, he should find his heart like the sea, of which the same Wise man saith, that though <sup>d</sup> *All the riuers go into it, yet it is not full*: so neither shall his eye be satisfied with seeing, nor his eare with hearing, nor his heart with enioying: but he shall be like to a man in a maze, wherein when he hath laboured long, yet at last, he is as farre from that which he sought for, as he was at the beginning. And the reason hereof is expresse: the mind is immortall, but all these things are transitorie: so that it is vnpossible for the mind to be filled with earthly things, as it is for a chest of wood to be filled with spirituall things. It is wittily said, and to good purpose, by those which reason from the forme of the world, and the fashion of the hart; the world is round, and the heart three cornered. As therefore it cannot be, that a round thing should fill that which is three squared, because the corners must needes remaine emptie: so neither can the things of this world, (which Iohn diuideth into three kindes, <sup>e</sup> *The lust of the flesh, the lust of the eyes, and the pride of life*, replenish a mans soule, but some one corner (as it were) or other thereof will remaine vnfilled. This brieft discourse serueth to shew the truth of this point: let vs as briefly make vse of it.

1. Ioh. 2. 15.

The vse.

Ecc. 5. 2.

I remember the speach of the Prophet *Isaiab*, cap. 55. whereby solemne proclamation prouoking all men to come to Christ, that they may enioy that same gracious fauour which our *Sauour* maketh offer in this place, he doth notably reprocue the folly of the greatest part of men in these Wordes, <sup>f</sup> *wherefore doe you lay out silver and not for bread, and your Labour without being satisfied?* as if he had said: what folly is this, or what madnesse is it, which possesseth your hearts. O ye sonnes of Men, that you doe so busie your selues, and spend your best Endeauours, about such things which cannot satisfie? think you it is a possible Thing to be fedde with the Wind, or will you cast your affections upon  
that



that which is Nothing? This is the effect of the Prophets reproofe: If he were aliue now, he would (as he well might) vse the same words. There is indeede much to doe in the world at this day much trauailing, much plotting, much contending, & we do all bestir our selues as though the Dust of the earth were not sufficient for euery man to take a handfull: one man buyeth and purchaseth and *joyneth House to House, and Field to Field*, g Isa. 5. 8. that he may be placed by himselfe, to be a litle King in his owne Territories: another couets *h fieldes, and taketh them by Violence, & houses, & takes them away, & so oppresseth a man & his house, euen a man & his heritage: a third, he gapeth ouer the Heades of the poore, and doth euen store vp violence*. In a word each man almost hath enlarged his Desire as the Hell, and is as Death, & cannot be satisfied, and is neuer well in his Conceipt, till he hath euen *k laded himselfe with thicke Clay*: and we are all trudging <sup>k Hab. 2. 4.</sup> <sup>l. v. 6.</sup> like this woman with <sup>l</sup> our pitchers in our neckes, to some onc well or other, and if it be neuer so deepe, it shall goe very hard, but we will get it out. But (alas) fooles that we be, when we haue done all, we doe but *euen weary our selues* <sup>m</sup> *for very vanity*: when we haue <sup>m v. 13.</sup> drunke of this Well againe and againe, yet in the End, our desire is as it was, rather stretched out to receiue more, then filled with that which it hath obtained: when we haue reached euen to the utmost of our first desires, we are then but like the *n Hungry man*, who dreameth, <sup>n Is. 29. 8.</sup> *and behold he eateth*, and when he awaketh his soule is empty: or like the *thirstie man*, who dreameth, and loe he is drinking, and when he awaketh behold he is faint, and his soule longeth: So it is but an imagination of comfort which commeth by all these things, and no true contentment. I beseech you, let this short and yet full discouery of our common folly, (who for the mpst part, doe nothing but *o sow the wind*, and if we so continue shall reape nothing but Corruption) make vs to say as Iohn Baptists hearers did, when they perceived by his preaching they



9 Luk. 3. 10.

9 Act. 10. 33.

1 Prov. 8. 18.

1 Ecc. 12. 13.

1 Luk. 10. 42.

11 Pl. 42. 1.

\* Phil. 3. 8.

38  
were cleane out of the way, what shall we doe then? If hitherto we haue aimed at a wrong Marke in our desires, shew vs I pray you, how to reforme it: and let your hearts, I pray you say now to me, as *Cornelius* said to *Peter*, *We are all here present before God, to heare all things that are commanded thee of God*: which I doe wish so much the rather, because that which I am now next to speake of is that which *Salomon* in one place calleth *Durable Riches* in another, the *End of all*; which *Christ* termeth the *One needfull Thing*: for which the soule of *Dauid* panted; in comparison whereof *Paul* counted all things but as *Dung*. Marke first the wordes, then see the order of them. But whosoever drinketh of this water, &c. The points to be in order opened in the handling of this verie are these: 1. What this water is: 2. that there is both power and will in *Christ* to bestow it: 3. by what meanes he conferreth it: 4. to whom he giues it: 5. the Benefite of enioying it: 6. the meanes by which each man may know himselfe to haue receiued it. All these pointes as they are needefull, so in the seuerall handling of them you shall finde them to arise directly from the Text.

what is meant  
by the water  
which *Christ*  
giueth.

1 Ioh. 7. 38. 39.

First, what is meant by the water here mentioned. It is a true saying, that the Scripture is the best interpreter of it selfe, and one place must be expounded by another. We see the Light by the Light, and we doe vnderstand the true meaning of the scripture by the scripture. We can therefore haue no better exposition vpon this place then *Christs* owne words els where, to which the Spirit of God hath annexed an explanation of the true meaning. *He that belieueth in me, as saith the scripture, out of his belly shall flow rivers of water of life. This spake hee* (saith *Saint Iohn*) *of the Spirit which they that beleeued in him should receiue*; so that by water here, are vnderstoode the gifts and graces of the spirit which the Lord is pleased to bestow vpon his children.

It is not inough for me to tell you thus much in generall



nerall termes, but I must proceede a litle further, least I should leaue you vncertaine, in that which my cheife desire is to resolute you. This therefore I must tell you: that though it be true, that by water are here meant the gifts of the spirit, yet there are certaine gifts & graces of the spirit, which a man may haue, and yet be a Reprobate. So that you must learne to put a difference, betwixt the common gifts of the spirit, and those gifts which are proper onely to Gods children. The world is as it were Gods great House, in which there are both seruants and sonnes, the one (as Christ saith) y to be cast out, the other to abide euer. Now in a family, we know, there be some comon fauours, which the seruants & drudges doe enioy as well as the heire: & so some graces there be, which euē the reprobate haue, which is meet we should know, least we be deceiued, and they are these. The first is, the gift and dexterity of practizing a particular calling: For, whatsoeuer, men carelessly and profanely doe imagine that the skill and art which they haue in any knowledge, as husbandry, marchandize, &c. is from their owne industry, yet certaine it is, that the cunning which any man hath in any faculty whatsoeuer, is the sole and onely gift of Gods spirit: and therefore the power which *Bexaleel* and *Aboliab* had to worke in blue silke and purple and carued worke, is called, *a 2 filling by the spirit of God*. The second common gift, is the gift of enlightening, whereby a man being naturally ignorant in the things of God, is enabled to conceiue the will of God reuealed in the scripture, yea euen the sweetest points thereof, as of saluation and grace in Christ Iesus. A third common gift, is the power of preaching and expounding the scripture for the common good & behoofe of Gods Church. A fourth, is an ability to restraine and temper the affections, so that they shall not breake forth into outrage and notorious euils in the behauiour. A fift, is a power to heare the word with ioy, and to seeme to take some delight, and to finde some sweetness

Some gifts of the spirit are common, some proper onely to Gods children.

y 1oh. 8. 35.

The common gifts.

2 Exod. 31:3



sweetnes in it. All these are gifts and graces of the spirit of God; but yet they are not those graces which Christ meaneth by water here in this place : because these be such as may befall those who notwithstanding shall neuer be saued. Many a reprobate is gifted with admirable skill in crafts and sciences. *Demetrius* seemed to be a cunning workeman, yet was he no small enemy to the preaching of the Gospell. Secondly, the Apostle seemeth to make it a thing possible, to be *once enlightened*,  
 a Heb. 6. 4. 5. and to *haue tasted of the heavenly gift*, yet so to fall away as to be past all hope of being *renued againe by repentance*.  
 b Math. 7. 22. Thirdly, at the day of Iudgement *b*. Many will say to Christ, *Lord, haue we not by thy name prophesied?* yet it shalbe said to them *c*, *Depart from me*. Fourthly, many wicked men haue power to conforme themselves and to bridle many sinnes, and to cary themselves in an outward ciuility: so *Abimelech* the heathen *d* abstained from committing folly with *Abrahams* wife : and many among the gentiles excelled in morall vertues; and diuers we see (whom we call ciuill men) demeane themselves in the eies of the world vnblameably, who yet giue small hope of any true conuersion. Lastly, Christ in the parable sheweth, that many hearers for a time be  
 c ver. 13. lieue *e*, but as soone as tribulation cometh because of the word, by and by they are offended.

Now there are besides these, other speciall graces of the spirit, which are proper onely to Gods children.  
 f 1. Tim. 4. 10. *Paul* saith that *f* *God is the saviour of all men, specially of those that beleeue*: so it may be said, he giueth graces to all, but in speciall manner to elect. Christ is pleased, in scripture to terme the church his *loue*, his *spouse*. The day of Iudgement, is the mariage day: and the time present, is the wooing time, in which he is as it were a suter to his church : and the ministers are appointed, to prepare the  
 g 2. Cor. 11. 2. church for her husband *g*, and to present her as a pure virgin vnto Christ. Now he which is a suter to a woman, himselfe being a man of worship and ability, howsoever, to  
 testifie



testifie his bounty, and to make knowne his loue to his beloued, he will bestowe gifts vpon the seruants of the family, yet if he haue any ieuell of worth and price, that he reserueth for her, on whom his loue is fixed: so Christ Iesus conferreth common fauours, euen vpon the reprobate, to make knowne his riches, and withall, for the good of his chosen, but the speciall, and choise and selected graces, these he keepeth onely for the true members of his church. And these are the graces meant by christ in this place; & they are in order these which follow

1. The gift of regeneration, which is that, whereby a man of a Limme of Sathan, is made a member of Christ; of a childe of the diuell, is become the soune of God, That this is a worke of Gods spirit appeareth by Christ his words: *Except a man be borne of water and of the spirit<sup>h</sup>, &c.* And therefore fitly is the holy Ghost compared to *Water*, because as water doth moisten that which is hard: So the holy Ghost doth supple and soften, and put the sappe of Grace into the drie and dead and rotten Heart of Man: So that where the spirit of God is, there the Heart is renued, the nature changed, the delight in sinne asswaged, and a loue of holines, and godlines, as it were a new iuyce begunne in the soule. This is the first proper gift.

The proper gifts.

hloh. 3.5.

2. The knowledge of a mans owne Reconciliation to God by the meanes of Christ Iesus. Hereof speaketh the Apostle, *The spirit beareth witnesse with our spirit that we are the Children of God.* It is true, the nature of man cannot attaine to this knowledge, *But we<sup>k</sup> haue receiued the spirit which is of God. That we might know the things that are giuen to vs of God.* And indeede it cannot be, but, that if God haue beene pleased of his goodnes to make any man or woman his Child, he will likewise make knowne the same fauour ~~to~~ him or her especially seing it is so greatly for our comfort. For as, on the one side it is the greatest miserie for a man, to be in continuall suspense, not knowing whether his sins are forgiue him: so, what greater comfort can there be to a man

i Rom. 8.16.

k 1. Cor. 2.12.



in befitting of Gods fauour toward him?

3. The gift of obedience: for, as a man that dwelleth in a house as the owner of it, ordereth it, and governeth it, at his pleasure: so the Holy Ghost, governeth all those in whom he abideth: they are all ledde by the spirit, which are the Lords. The spirit represseth all badde motions: drawing vnto sinne, springing from the Corruption of our Nature, suggested by Sathan and occasioned by the beguiling entisements, of this cuill world, and withall it sturth vp good desires & holy Thoughts, inclining to Pietie and godlines.

4. Prayer: that is, a will and abilitie in some good measure, to haue recourse vnto the Lord by Prayer vpon all occasions, and to poure out a Mans wants and necessities before him. For this is a generall and a certaine rule, that as naturally every child, being pinched with want, acquainteth the Father, with his necessities, building vpon his loue, and willingness to doe him good: so he which is the child of God, hath alwaies this Property, to make Prayer vnto God his first meanes whereby to obtaine that which he doth desire, and to be freed from that wherewith he is oppressed. Now that which worketh this in vs is Gods spirit: For seeing wee of our selues doe neither know our necessities, nor knowing them can tell how to bemoane them, therefore Gods spirit is giuen to helpe our Infirmities, to assist vs in the framing of our suites, that so our prayers may be pleasing vnto God and comfortable to our soules. And for this, the spirit of God is called the spirit of supplications, because it furnisheth a man, both with will and knowledge also to powre out his soule vnfeinedly to the Lord.

m Zach. 13. 10.

5. Comfort in distresse. For whereas the children of God are subiect to manifold grieuances, partly in regard of inward conflicts with sinne and the terrors of their owne Conscience, partly in respect of outward annoyances, the spirit of God is giuen vnto them, to relieue



leue them, to minister comfort vnto them, to vnto  
them, to make them able with cheerefulness to hold out  
in the midst of the greatest extremities whatsoever. For  
this cause, the spirit is called the " Comforter, and " *Oyle  
of gladnes*, because he doth refresh and cheere the poore  
distressed soules of Gods children.

1 Joh. 14. 26.  
Phil. 45. 7.

6. Strength. There are many things which the profes-  
sion of Christianity requireth at the hands of a Christi-  
an, which a Christian of himselfe, is not able to performe:  
as for example, when a man seeth the hideousnes of  
sinne, yet in the midst of this sight to lift vp the hand  
of his faith, and to lay hold vpon the mercy of God in  
Christ Iesu: when a man is tempted to sinne, to resist the  
Temptation; in persecution to endure; in penurie to trust  
vpon Gods Prouidence: these and such like are beyond  
the Reach of Mans power: yet the spirit of God ma-  
keth Gods children able to effect them. *I am able to  
doe all Things* (saith the Apostle) *through the Helpe of  
Christ which strengtheneth me.* And the spirit for this cause  
is termed *the spirit of strength.*

Phil. 4. 13.

1 Cor. 12. 9.

These are the graces of the spirit peculiar to the  
elect, and signified by water in this place: briefly thus:  
1. The gift of Regeneration to become Gods Child: 2.  
The gift of faith to beleue Gods promises: 3. The gift  
of obedience to doe Gods will: 4. The gift of Prayer  
to seeke Gods Presence: 5. The gift of comfort, to en-  
dure Gods Trials: 6. The gift of strength to hold  
out and continue gods seruant.

How these things fauour with you I know not,  
how sweet they ought to be vnto you, I know wel.  
It is said of Christ, that to the eyes of the world, he  
had neither forme nor beauty, there seemed to be nothing  
in him, why men should desire him: yet all the chil-  
dren of God, *saue his glorie, as the glorie of the only  
begotten Sonne of God, full of grace and truth.* So though  
these things happily do no whit affect those, who  
are after the flesh, but do seeme even vile in their

1 Joh. 1. 14.

Rom. 8. 3.



eyes; yet they whose hearts God hath touched, to them they seeme exceeding precious, and I doubt not but they say in their hearts, as *Mephibosheth* did to *Dauid* after his returne from the battell, when *Dauid* bad him, and *Ziba* diuide the goods betwixt them, nay (saith he)

*2. Sa. 19. 30.* to testifie his ioy for the Kings victorie,) *Let him take all, seeing my Lord the King is come home in peace:* so I say, all that feare God, say in the truth of their soules, comparing the base things of the world with these graces, *Take all for me who will, so that my barren soule may be replenished with these sweet graces of Gods spirit.* Well, hoping the best (as in charitie it becommeth me) of you all, and that as you do prize these graces, this water of life, as it doth deserue, so you will be glad to know the meanes of obtaining them, I come now to the next point. Which is, that Christ hath both power and will to bestow them. He saith here, he will giue them, it is meet therefore that we do enquire into his ability, whether it be in his power to make good that which he promisseth in this place.

Christ is able  
and willing to  
giue this water

w Ps. 36. 9.  
x Zach. 13. 1.  
y Col. 1. 19.

z Col. 2. 3.  
a Ioh. 1. 16.

b Math. 11. 28.

c Ioh. 7. 37.  
d Reu. 22. 17.  
e I. 5. 1.  
The vñc

Touching his power the Scripture is a plentifull witness: *With thee* (saith *Dauid*) *is the well of life.* He is the *fountain* opened in the house of *Dauid* for sinne and for uncleauenesse. It hath pleased the Father, that *in him* all fulnesse should dwell: In him are hid all the treasures of wisdom and knowledge<sup>z</sup>: and it is ordained, that *of his fulnes*, we should receiue grace for grace. What better witness would we of his power? His will is no lesse then his power,<sup>b</sup> *Come vnto me all ye that are wearie, &c.* He made an open Proclamation, he stood and cryed, saying<sup>c</sup>, *If any man thirst, let him come to me and drinke:* and he hath renewed his offer, *Let him that is a thirst come, and let who-soeuer will, take of the water of life freely:* nay, *without siluer and without money.* What reason haue we (I pray you) but vpon his word to beleue him?<sup>d</sup>

Well then, what followeth vpon this? We that are Ministers of the Gospell, are appointed by him that hath sent



sent vs, to do as *Iohn Baptist*, to point with the finger, and  
 to say to you, <sup>f</sup> *Behold the Lambe of God*: see the man that <sup>f</sup> *Ioh. 1. 34.*  
 hath the treasures of all grace, runne ye to him, that as  
 was prophecied of old, you may *with ioy draw waters out*  
*of the wells of saluation.* Take heed you forsake not <sup>g</sup> *Isa. 12. 3.*  
 him who is the <sup>h</sup> *fountaine of living waters, to digge you*  
*pits, euen broken pits which can hold no water.* Get you to  
 Christ, seeke to him, if you wish to be releued. This is  
 the end of our preaching, this is the drift of all our Ser-  
 mons. You will say vnto me, (perhaps) this is a needles  
 exhortation: you talke of going to Christ, but where is  
 he? If he were preaching in our Churches, and working  
 miracles in our streets, you should see how we would  
 flocke about him, how much we would make of him, and  
 how we would runne to him: here be good words, I pray  
 God the performance be according. Hearken therefore in  
 the feare of God: I say to thee as *Paule* spake in a case not  
 much vnlike, <sup>i</sup> *Say not in thine heart, who shall ascend into* <sup>Where Christ</sup>  
*heauen, that is, to bring Christ from aboue, or who shall des-* <sup>is to be found.</sup>  
*cend into the deepe, that is, to bring Christ againe from the* <sup>i</sup> *Rom. 10. 6. 7.*  
*dead?* There is no such difficultie in the matter: for behold  
 he is neere thee, <sup>k</sup> *he standeth in the toppes of the high places,* <sup>k</sup> *Pro. 8. 1.*  
 (saith *Salomon*.) *Iohn* saw him in <sup>l</sup> *the midst of the golden* <sup>l</sup> *Reu. 1. 13.*  
*candlestickes.* He is in the middle of his Church, he dwel-  
 leth in the congregation of the faithfull: <sup>m</sup> *where two or* <sup>m</sup> *Math. 18. 20.*  
*three are gathered together in his name; there is he.* It is no  
 such hard matter to find Christ, <sup>n</sup> *Watch daily at the gates* <sup>n</sup> *Pro. 8. 33.*  
 of the Lords house, and *giue attendance at the postes of his*  
*doores,* there thou shalt find him. When *Ioseph* and *Mary*  
 having bene lately at *Ierusalem*, had (as it were) lost him,  
<sup>o</sup> *they went backe to the Temple, and there they found* <sup>o</sup> *Luc. 2. 45. 46.*  
 him. Go thou and do likewise: seeke him in his word,  
 there thou shalt haue him: *We* (saith the *Apostle*, spea-  
 king of himselfe and of his fellow Ministers) *stand among*  
*you in Christs steade,* and *God doth beseech you through us.* <sup>p</sup> *2. Cor. 5. 20.*  
 Thou wilt say vnto me, yet againe it may be, thou art  
 like the nearer, thou wilt yeeld that Christ is the Well  
 of



of life, and that the congregation is the place where to find him, but thou wilt adde withall, as this woman did in scorne to Christ, *the Well is deepe, and thou hast nothing to draw with*. Marke therefore (I pray thee) the next point, namely, the meanes how Christ bestoweth these graces.

How Christ bestoweth this water.

There are three pipes or conduits, (as I may so call them) by which Christ Iesus the fountaine of life conveyeth the graces of his spirit into the hearts of his children. First, the preaching of the word; secondly, the Sacraments: thirdly, prayer.

The vse.

If thou wouldst drinke of this well of liuing water, I doe especially commend to thy godly care the Publique ministry of the word, not shutting out the other two, but chiefly vrging this, because I know that if thou be a carefull and conscionable hearer, the exercises of prayer and communicating cannot but be delightfull vnto thee. Obserue this I pray thee, if thy heart be affected with these spirituall graces issuing out of the fountaine of grace, get thee to the word of grace, I meane, (to vse

f Rom. 10. 8.

*Pauls words and to cut of ambiguity) 'the word of faith which we preach: open thy eares, that it may run downe to the refreshing of thy heart. If thou hast by the goodness of God, a cisterne of thy owne, and a skilfull draw-*

t Job. 33. 23.

*er, that is (as Elisha speaketh) 'an interpreter, who know-*

u Luc. 12. 42.

*eth how to giue thee thy "portion of water in season, then I*

\* Pro. 5. 15.

*say to thee as Solomon doth\*. 'Drinke of the rivers out of the midst of thine owne well: but if thou dwellest (as Dauid saith) in a barren and dry land where no water is, or hast*

x 2. King. 2. 19.

*cause to say as the citizens of Iericho did to Elisha x. 'The situation of thy dwelling is pleasant, but the water is naught, why should I for any by respects betray thy soule, and spare to tell thee, that which I know to be the truth? what shouldst thou doe in such a case but seek it where it is, and labour els where to supply thine owne necessity. This is the meanes of Gods appointing, this is the ordinary conduit of saluation. The seeing wise men*

of



of this world, hearing this course commended to them, as it were a liuing streame flowing from the well of life Christ Iesus, thinke it incredible, and imagine it to be a base a meanes to beget grace in a mans heart. I will tell you to whom they are very like in this case: to *Naaman the Syrian*, who trauieling to the prophet *Elisha* to be cleansed by him of his leprosie, when he had word sent him, to wash himselfe in *Jordan* seuen times, he was by and by in a rage, he looked for some greater matter. *Behold* (saith he) *I thought with my selfe, he will surely come out and stand, and call on the name of the Lord his God, and put his hand in the place &c.* This is a iest (thought he) am I come so farre to wash my selfe in *Jordan*, as though there were not as good waters of *Damascus*: Euen so, many, thinke scorne of this as of too meane a meanes, and imagine it to be but an idle thing, by hearing to be saued. But to all so minded, I say as the seruants of the same *Naaman* said to him *Father* (said they) *if the prophet had commanded thee a greater thing, wouldest thou not haue done it, How much rather then, when he saith to thee, Wash and be cleane?* So say I, If the Lord had imposed some greater thing vpon vs, of more charge, and of more difficulty, ought we not to haue done it? How much more now, when he saith vnto vs, *Heare and be saued.* The weaker meanes, the greater is his glory: the easier it is, the more is our shame, and the deeper will our condemnation be if we despise it. To concludethis point then: The water of life which is originally in Christ is deriued to vs by preaching: Let ne thou then to come by the streams of Preaching to the the fountaine of grace, the Lord Iesus. And though (it may be) thou haue depended vpon it many yeares, as long as <sup>2</sup> the lame man lay by the poole of *Bethesda*, and hast not yet gained that full comfort which thou did expect, yet assure thy selfe that the good houre is comming, in which thou shalt find rest and peace vnto thy soule. So much for this point.

2 king. 5.

2 Ioh. 5. 3.

The



To whome  
Christ doth  
giue it.

a Is. 55. 1.

b Math. 5. 16.

c Ioh. 7. 37.

d Reu. 21. 6.

e Reu. 22. 18.

The next foloweth: viz. the Parties to whom Christ will giue this water. It is not expressed, but yet it is implied, For marke: *He that drinkes of this water, shall neuer thirst againe*, saith Christ: therefore before he receiued it he thirsted for it; So that it is plaine by the Text, that they to whome Christ will giue this water of life, are those which thirst after it, which long for it, which feelee the want of it: and thereto agreeth the Scripture in many places: *Ho<sup>a</sup> (saith the prophet) come ye to the waters: but who, Every one that thirsteth<sup>b</sup>. Blessed are they which thirst for righteousness. If any man thirst,<sup>c</sup> let him come to me & drinke. I<sup>d</sup> will giue to him that is a thirst of the well of the water of life freely: And<sup>e</sup> Let him that is a thirst, come*. If there be no thirsting, there shall be no refreshing; if no longing, no enioying: God will giue his graces, where they shalbe esteemed, and esteemed they cannot be, till the want thereof be knowne, and he which feelee the want of them cannot chuse but vnfaignedly desire them.

The vse

f Ps. 42. 1.

g Is. 38. 14.

The vse of this is very expedient. It teacheth vs how and in what manner we must be prepared to the receiuing of the graces of Gods spirit: vntill our soules doe euen thirst after Christ, as *the Hart after the riners of Water* so that we seeme to our selues the happiest men aliue if we might haue but one drop of Christs blood to refresh vs, vntill (I say) it be thus with vs, Christ can neuer be ours, he will neuer dwell in that soule that hath not euen panted after him, and cried out in the anguish thereof as *Hezekiah* did 8, *O Lord it hath afflicted me, comfort me*. And therefore it is no meruaile though there be every where so many emptie soules, because there be so fewe thirsting soules; no wonder though so many are without grace, seeing there be so fewe that long after grace. True it is, that by nature our selues are destitute of all goodnes, neither is there so much as a shadow of grace within vs: but yet all feelee not this;  
among



among other graces which we want, this is not the least, that we doe not feele the want of grace. We are (the greatest part of vs) like those *Laodiceans* spoken of *Reuel. 3.* we say we are rich, and haue need of nothing, and know not how we are wretched and miserable and blinde and naked. This our supposed fulnes breeds in vs a lothing of Gods graces; they come vnto vs, when they are liberally offered not worth the entertaining. So that (me thinketh) I may not vnjustly compare the state of Gods heavenly graces, in respect of the cold entertainment that they haue with the most, vnto the case of a poore man, which hath libertie to goe through the church to gather every mans deuotion for his reliefe. He cometh to one, and he maketh wise not to heare; to another, and he biddeth him come againe another time; to a third, and he saith he hath no mony about him; to a fourth, and he would giue if he had wherewith to exchange: to a fift, and he saith he is a poore man himselfe, and hath as much need to aske as he: And thus every unwilling minde finding an excuse, he picketh out but a few poore pence out of a great and populous congregation. So it fareth with the graces of God offered to vs in the ordinarie Ministry of the word. They passe (as it were) from seate to seate, from pue to pue, from one end of the church vnto another, humbly suing and forcibly perswading, to be entertained: But (alas) there is such a generall benumbednes, and frozen deadnes, possesseth the hearts of the greatest part, that (I know not how) Grace, the more kindly it is offered, the lesse it is esteemed, and though the water of life doe runne (as it were) thorough our streetes, yet men will scarcely stoope to receiue it. I am euen woe to thinke vpon it, how men and women, that now thinke all is well inough, and doe receiue the grace of God in vaine, and neglect so great *i Cor. 7. 1.* *k Heb. 2. 3.* saluation, shall one day with teares of blood be fixers for one drop of grace, and yet shall not be able to obtaine it. Well then if we would drinke of the water which



How to be  
brought to  
thirst for  
Christ.

Pf. 38 4

m Math. 5. 13.

2 Prou. 5. 25.

32

*The worth of the water of life.*

Christ hath to giue vs, let vs labour to thirst after it: you wil say vnto me, how shall we come to this spirituall thirst. I will shew you how. There be two things especially beget thirst: the one is Labour. I neede not prooue it, yoe know it well inough by experience: so then a spirituall labour will beget a spirituall thirst. But what is this spirituall Labour, it is this: a trauailing vnder the waite and burthen of a mans owne sinnes: If thou canst once say with *Dauid*, *My sinnes are like a fore burden* too heauie for me to beare, thou wilt quickly thirst after the righteousness of Christ Iesus. Another occasion of thirst is salt, you knowe that by experience also. Now marke what Christ saith, he telleth the Apostles and their successors, that in respect of their Ministry, *they are the salt of the Earth*. salt hath a kind of biting nature, so hath the word well applied; it is sharpe & eager, and he who is well exercised vnder it, and well schooled, by the vrging of the lawe vpon his conscience he will soone thirst after the sa<sup>u</sup>atio<sup>n</sup> offered in Christ Iesus. The Gospell will be glad tidings to him, and *as cold water to a weary soule*. Take this course which I haue prescribed thee, learne to feele the waite of sinne, frequent the powerfull minitery of the word, and thou shall soone thirst for the water of life.

The next point is the benefit of enioying this water. *He that drinketh of it shall neuer be more a thirst*. And the reason is, because the water shall be in him, a well of water springing up into euerlasting life. This is warily to be vnderstood: for it is not so to be taken, as though the children of God being once seasoned with grace, were glutted (as it were) and had no more desire for the encrease of grace: for it is cleane otherwise; the more grace a man hath, the more he longeth to haue grace to be euen heaped (if it were possible) vpon his soule. But the meaning is this; that whereas this outward element of water, which we dayly vse, is soone wasted and turned to nothing, and a man that hath vsed it, is within a while as new to seeke,



seeke, as if he neuer had had thereof, this water of life is of another nature; being once receiued, it is neuer dryed vp againe, it is like to a liuing spring which shall perpetually streame, & as it were bubble out vnto eternal life: it is a fountaine that can neuer be drawne dry, an euerlasting stocke that can neuer be wasted, a store which can neuer be spent, as a lampe fed with oyle of immortality which can neuer be consumed. We learne an excellent point from hence, and it is this: that the graces Doctrine. god once bestoweth on his childre which are neuer taken from them: this is Christs true meaning: and it is a point easily proued by the scripture. *The gifts and calling of God are without repentance,* that is, God neuer altereth his purpose touching the bringing of any man into the state of grace. *P. whom he loueth, he loueth to the end, for a moment,* *q I hide my face from thee for a little season, but with euerlasting loue I had compassion on thee saith the Lord thy redeemer* *r I haue loved thee with an euerlasting loue.* *f I am perswaded (saith Paul) that he that hath begun this worke in you will performe it.* It is a generall rule; where God beginneth a good worke of grace, he goeth one alwaies to finish it. *I giue vnto my sheepe eternall life, and they shall neuer perish, neither shall any pluck them out of my hand.* There is no point plainer in the scripture; Christ doth not bring vs into a good course, and then leaue vs to our selues, but he guides vs in it by his grace vnto the end; therefore he is called both *r the anchor, and the finisher of our faith.* r Heb. 12.2.

The vse is two-fold: first, to quicken and stirre vp our desires to make vs labour after these heauenly graces, seeing they are the onely things of perpetuities. All things else are subiect to vncertaintie, onely *v the foundation of* The vse *the Lord remaineth sure.* Oh then, chuse the *2. Tim. 2.19.* *better part* \* Luc. 10. 42. *which shall not be taken away from us.* Secondly, this is a point of infinite and vnspeakable comfort to all Gods children. For consider I pray you, is it not a comfortable thing, when a man with great charge and industrie hath gotten a commoditie, to be assured of the



continuance, and to be freed from the feare of loosing it? what a ioy must it then needes be to a Christian soule, to consider that the Lord hauing begun, in some measure to be gracious vnto him: will neuer alter his fauour, that grace being once bestowed, shall neuer bee withdrawne, that his soule hauing once bene moistened with the dew of heauen, shall neuer be wholly dryed vp againe. It is possible I know for the deare child of God, sometimes to seeme to himselfe and to others, emptie and barren of all goodnesse, and these graces may be thought for a time, vtterly to be consumed. So the sap lyeth hid in the roote of the tree the whole winter, and maketh no shew; and in a very drie and hotte Sommer, you shall see many springs as it were cleane gone, without any appearance of moisture: yet in Sommer the sap mounteth aloft into all the branches of the tree, and in a conuenient season, the veines of the earth are opened, and the dried spring returneth to his former streaming: so, though the children of God may seeme sometimes vtterly to be fallen backe to their former hardnes, yet (as Saint *Iohn* saith) \* there is a certaine seed behind; there is a hidden moylture which at last breakes out, and sheweth it selfe in the frutes of righteousness as before. So then, if thou hast neuer so little grace, (as thou thinkest) though it be but as yet a desire of grace, a longing after faith, a thirsting after righteousness, yet make much of it, reioyce in it, thank God for it, take it as a pledge that the Lord hath some further worke to worke in thee: be sure, that he which hath begun it, will cherish it, yea and that in his time he will also encrease it.

x *Ioh.* 3.9.

The signes of  
hauing this  
water.

The last point remaineth, which is the life of all, that hath bene said, *viz.* how may I for my part know that I haue tasted of this water. Harken a litle and I will tell thee: thou shalt know the certaintie of it by these signes. The first is, a cleare sight of thine owne soules estate. In a cleare well, a man shall see a peny in the bottome of it: so if a man haue the well of life in his heart, he shall behold



hold in it the full proportion (as it were) of his owne soule. And assure thy selfe of this, that the more full fight thou hast of thine owne imperfections, of thine owne corruptions, of the rebellions of thy heart, of the crookednesse of thy nature, the greater portion thou hast of this grace. The second signe, is the cleanness of the heart: it is the nature of the water to cleanse and scoure: so is it the propertie of this heavenly water: no sope, no nitre, hath that scouring power that it hath. *y* The heart is wicked about all things: fraughted naturally with corruption, ignorance, vnbeleefe, hardnesse, securitie, forwardnesse, vntowardnesse to good seruices. Look therefore how thy heart is cleansed, thy soule purged from this filthinesse. Thou wilt say to me (perhaps) the Scripture saith, *2* Who can say, I haue made my heart cleane: how shall I then thinke to find a cleane heart? I answer, cleane from all blemish I know thou shalt neuer find it, yet thou must *a* haue a pure heart, for else thou shalt neuer see God. A pure heart, is a heart purged from the bondage of sinne, a heart *b* cleansed from dead workes, to serue the liuing God: more plainly, a heart *c* which desireth in all things to liue honestly. If thou wouldst therefore be sure of a cleane heart, looke for a cleane conuersation, such a conuersation as S. Paul speaketh of, *d* which becommeth the Gospell, vvhich adorneth the doctrine of God our Saviour in all things, vvhich maketh our enemies and the enemies of our profession *e* ashamed when they haue nothing concerning vs to speake euill of. The water of life doth alwayes bring forth such fruite: therefore a good man is said to be *f* as a tree planted by the riuers of water, that will bring forth her fruite in due season. And it is said againe, *g* that every thing shall liue, whither that liuing riuer, which floweth out of the Sanctuarie, commeth. Try thy selfe by this marke, see whether this water hath quenched the boyling heate of thine owne inordinate lusts, and hath begotten a new life, euen the life of righteousness within thee. The third signe, is encreasing in

y Ier. 17.9.

2 Psal. 20.9.

a Math. 5. 8.

b Heb. 9. 14.  
c Heb. 13. 18.

d Phil. 1. 27.

e Tit. 2. 10.  
vers. 8.

f Psal. 1. 3.

g Ezek. 47. 9.



h Ez. 47. 3. 4. 5.

i Pl. 104. 10. 11.

k Ioh. 7. 38.

l Pro. 11. 25.

grace: water which is but a small streame at the well head, going further waxeth broader and deeper, and partes it selfe into many branches: so these waters that flowed out of the Sanctuarie, were first <sup>h</sup> to the ankles, then to the knees, then to the loynes, then a river which could not be passed over. If there be a care to increase in grace, in knowledge, in feeling, in zeale, in obedience, the well of life is in that soule: if there be a resting satisfied, as though all were well, and we had religion enough, that is a dry soule, the graces of Gods spirit are not in it. The fourth signe, is a care to do good to the soules of others: we know nothing is more free in vs then the water. David saith, <sup>i</sup> God sendeth out springs into the valleys, to geue drinke to all the beasts of the field. And Christ saith, <sup>k</sup> that out of his belly, which drinketh of this water, shall flow rivers of water of life, by which many shall be comforted. Hast thou a desire and a care to be helpfull to other mens soules? it is a signe, thy soule is watered, and shall be more bedewed: for <sup>l</sup> he that watereth shall haue raine: hast thou no such care, no disposition to be a meanes of saluation vnto others? thou hast a barren heart, and a gracelesse spirit. These be plaine and familiar markes, and they be such as will not deceiue vs. The daily vse of water, may daily mind vs of them, let vs daily trye our selues how it fareth with vs in these things. If we be traueiling by the way, and it be told vs, that by such a tree, or gate, or village, we shall know our selues to be in the right course, we will carefully remember it, and heedfully obserue it as we iourney. If we see the markes we will be glad, if we see them not, we will be afraid we are out, and returne to make enquire. Let vs do so in this case, by these tokens we shall vnderstand how it goeth with our soules, and in which way we are traueiling: let vs labour to remember them, let vs marke daily whether in our course and cariage we can find them. If we do, let



let vs blesse the name of God, and hold on our course  
with chearefulnesse; if we do not, let vs be <sup>in</sup> *be zealous* <sup>in 2. Cor. 31. 3</sup>  
*over our selves with a godly ioulesie*, let vs know it is not  
well with vs, let vs speedily enter into a new course, for  
feare of going on in the <sup>a</sup> *broad way* which leadeth to de- <sup>n</sup> *Mat. 7. 13.*  
struction. And thus an end of this text.

*The end of the second Sermon.*







## The third Sermon.

Dauids Longing, and Dauids Loue.

PSAL. 119. 174.

*I haue longed for thy saluation, and thy Law is my delight.*



**I**T is truly said, that this 119 Psalme is the liuely representation of a regenerate man: in regard that it so fully, and so effectually maketh knowne what ought to be the meditations of his soule, the thoughts and affections of his heart, the courses and exercises of his life. So that the liker, by viewing the inward partes, a man shall find himselfe to be, to *Dauid* in this Psalme: the more he may assure himselfe, that he is a new creature; and the further he shall perceiue himselfe to come short of this patterne, the farther he is to thinke that he is, from newnesse of life. Of this worthie Psalme (the true image of a renewed soule) I haue chosen one almost of the lowest, but not of the basest branches to treat of vnto you: which, as for the generall meaning thereof, it is agreeing to the rest of the holy and heavenly matter of the Psalme, so in particular, it is an expresse witness vnto vs of two things: first, *Dauids* longing: secondly, *Dauids* loue. His longing was for saluation, *O Lord I haue longed for thy saluation:* his loue was the lawe, *and thy law is my delight.* Of these two in order.

The diuision.



In the former we are briefly to examine two things: The first part  
 first what is saluation: secondly what it is to long for  
 saluation. By saluation is ment here no other thing, but  
 that which in the Scripture is sometime called <sup>a</sup> life eternal, <sup>a</sup> Math. 19. 29.  
 sometimes the <sup>b</sup> kingdom of heauen, sometimes <sup>c</sup> the glory, <sup>b</sup> Math. 5. 3.  
 which shalbe shewed hereafter, sometimes <sup>d</sup> the goodnes of the <sup>c</sup> Rom. 8. 18.  
 Lord in the land of the living, sometimes <sup>e</sup> the price of the <sup>d</sup> Psal. 27. 13.  
 high calling of God in Christ Iesus, sometimes <sup>f</sup> an inheri- <sup>e</sup> Phil. 3. 14.  
 tance intemall and undefiled which faileth not, in a word, <sup>f</sup> 1. Pet. 1. 4.  
 & those vnspeakable, and not to be conceiued blessings, <sup>g</sup> 1. Cor. 2. 9.  
 which God hath prepared for those that loue him. This was  
 (as we say) the object, the marke of Dauid's longing.  
 This saluation he calleth the Lords (thy saluation) because  
 as for vs, it is neither an inheritance which we are borne  
 vnto, nor a purchase which by any desert we can com-  
 passe, so it is the Lords euery way: it is he which hath <sup>h</sup> 1. Cor. 2. 9.  
 first prepared it: it is he which hath freely disposed it ac-  
 cording to the God pleasure of his owne will: it is he <sup>i</sup> Mat. 11. 26.  
 which <sup>k</sup> reserveth it in heauen, for those, who are <sup>k</sup> 1. Pet. 1. 4.  
 vnto Iesus Christ. Now what it is to long, we doe all  
 well inough conceiue, either by experience in our selues,  
 or by obseruation in others, we know it to be the stres-  
 ching of the desire vnto the highest straine; it affecteth  
 the heart in that measure, that all delays are euen a ve-  
 ry killing to the soule, neither can there be any content-  
 ment or true satisfaction, but onely in the fruition of  
 that which is longed for. Dauid himselfe describeth this  
 affection of his by very passionate and effectuall termes.  
 in My soule thirsteth for God, as the Heart brayeth for the <sup>m</sup> Psal. 42.  
 riuers of water, <sup>n</sup> My soule fainteth for the courts of the Lord <sup>n</sup> Ps. 84. 2.  
 o. My heart breaketh for the desire it hath: P. I opened my mouth <sup>o</sup> Ps. 119. 10.  
 and parted. He was as one who needes to gape for a new  
 supply of breath, such was the heate and egerines of his  
 persule. These things shew, that Dauid's longing was no  
 slight desire, arising in some passion, which kinde of de-  
 sire many times, is as soone quenched as kindled; but it  
 was an ascent affection, springing from a deepe appre-  
 hen



hension of the good of the thing desired, and being in a manner impatient of delaies, till the thing it selfe were enjoyed. Adde hereto, that whereas there are in saluation two things; the one the possession of it in heauen, which  
 q 1. Pet. 1. 9. S. Peter calleth, *the end of our faith*, the other the assu-  
 r Rom. 8. 23. rance of it here on earth, which S. Paul termeth, *the first frutes of the spirit*, Dauids longing was extended vnto both: for (to vse Pauls phrase) he did euen *fight* in himselfe, *desiring to be clothed with that house which is from*  
 2. Cor. 5. 2. *heauen*, and he longed also for *the earnest of the spirit*, to be a pledge to his soule of the future inheritance. Thus haue I briefly and truly opened to you the true sense of *Dauids longing*, the first part of my text. Let vs now come to see, what this is to vs that *Dauids* desire was so feruent for saluation.

The doctrine. It doth teach vs thus much, and this is the point which I will insist vpon: *viz.* That in the hearts of all that shall be saued, there is a vehement desire, and an vnfaigned longing to be saued. I pray marke well this point, and be not ready to thinke it a slight obseruation, till you haue heard it well prooued and well pressed. First of all, touching the sense thereof, it must be vnderstood with this caution and limitation, namely that I doe not extend it to such infants and litle ones, which doe belong vnto the election of grace, but onely to such as are of yeares of discretion, which are of power and ability to conceiue and vnderstand, and are come to haue the vse of these naturall powers of desiring and longing which are in all. For as touching the rest, as God hath  
 u Moth. 19. 14. his part in many such (*for of such is the kingdome of God*) so his manner of drawing them into the state of grace, and of their apprehending it, is knowen onely to himselfe. This is the meaning of the Doctrine. Now for prooffe of it this one example of *Dauid* is a sufficient ground: for, seeing all Gods children are guided by one spirit, and like the children of one family, sprong of one father, and bred vp after one fashion, are of one disposition



sion in respect of spirituall things, it must needs follow  
 that the longing after saluation which was in *Dauid*, is  
 (though not happily in the same measure, yet for the ge-  
 nerall nature thereof) in all that shall be saued, and they  
 are able in the witness of a good conscience to say as he  
 did here, *O Lord I haue longed for thy saluation*. Yet, lest  
 ignorance in the course of holy Scripture, should make  
 vs to behold *Dauid* in this moode, like a Pellicane in  
 the wilderness, supposing him to be alone herein,  
 and so should become negligent to frame our selues  
 to so good a Patern, let vs see whether the like af-  
 fection be not to be found in others of gods saints.  
 Begin first with *Abraham* the father of the faithfull,  
 without likenes to whose faith there can be no saluation:  
 what saith Christ of him? *your Father Abraham re- \* Ioh. 8. 56.*  
*ioyced to see my day, & he saw it and was glad*. We knowe  
 what our Saviour meaneth by (*his Day*) to wit,  
 his comming in the flesh for the redemption  
 of mankind. This day of Christ, *Abraham* *x saw a farre off,* *x Heb. 11. 13.*  
 and as he reioyced to be assured of it, so we may re-  
 solve, that it was the principall desire of his soule, to  
 be interressed into the saluation which was procured by  
 it in due time. The more *Abraham* reioyced in it, the  
 more he longed for it, and with the greater desire he  
 expected it, with the greater gladnes of spirit he en-  
 tertained it. Come downe a litle lower from him, to  
*Jacob*: that one voice of his vttered by him in greate  
 vehemencie vpon his death-bed, while he was telling  
 the future estate of his progenie, shall witness the dispo-  
 sition of his Heart in this case: *O Lord I haue waited y Gen. 49. 19.*  
*for thy saluation*. He saw by the spirit of prophecie ma-  
 ny troubles and miseries like to come vpon his chil-  
 dren, therefore as a man weaned from outward things  
 by this meanes, and taught to rely only vpon the Lord  
 he crieth out, *O Lord I haue waited for thy saluation*. Was  
 it not the longing after Christ, which made *Moses* *z Heb. 11. 26.*  
*esteem the rebuke of Christ greater riches then the trea-*  
*asures*







of life to dwell with Christ. The first of these things is  
 this same longing for salvation which I treat of: and  
 therefore, as in a ladder there is no coming to the up-  
 per steppe, but by the nethermost, so there is no dwell-  
 ing with Christ which is the height of happiness in this  
 life, but by finding him, found he cannot be but by see-  
 king; to seeke him and to long for him are all one: no  
 man seekes him but he which longs for him, and no  
 man longs for him, but he will care to seeke him. Ta-  
 king this point therefore for granted, because I see no  
 reason why it should be denied, I will apply myself to  
 the applying of it. *I pray you in the feare of God obserue it.* There is  
 nothing which concerneth a Christian more, if either The yse.  
 we respect the strait charge giuen for it; or the great  
 comfort rising out of it; then to seeke to assure himselfe  
 that he is in the number of those that shall be saved.  
 What true comfort can a man take in any thing, who  
 is vnresolved in a matter of this consequence? he may  
 haue a kind of slight and deceitfull gladnes, but (as  
 Job saith, of the Ioy of Hypocrites) *it is but for a mo-  
 ment; and in when he dieeth, his hopeperisheth, and his  
 candle shall be put out with him.* Well then, it being a  
 matter of that behoofe to euery man, to make his fu-  
 ture estate sure vnto his soule, know this of a truth (I  
 speake it not as desiring to deceiue, but as labouering  
 to resolue) that there is no more certaine course, then  
 this, to try thy selfe & to examine thy selfe by this wor-  
 thy paterne, compounded of so many worthy examples;  
 assure thy selfe the liker thou art to them in this  
 Affection, the neerer art thou to life and happines, and  
 the lesse thou art transformed into this Image, the more  
 of the corrupt old man abideth in thee, and if thou  
 hold on so, when the day cometh in which eternall  
 life shall be shared out vnto those for whom it is pre-  
 pared, Christ shall dismisse thee with that comfortlesse  
 speech which was sometime vsed to Simon Magus, o Act. 8. 22.  
*thou hast no part nor fellowship in this busines.* Let it not  
be



be greivous unto thee; that I aske thee a fewe Questions, and be thou perswaded, that it is a matter that becometh thee much, well to answer them: what is the principall desire of thy soule? what is the thing which thou most affectest? what is that which thou dost truly think thy selfe most happy if thou mightest once obtaine? what is it which hath most exercised thy thoughts, and for the procuring whereof thou hast bene most pensive? what is it, the discourses and discoueries whereof, haue bene with the greatest appetite receiued by thee? what is it, for the thinking whereon, thy soule hath euen languished within thee? speake the truth in the presence of God who cannot be deluded: Is it the Salvation of thy soule? is it the forgiveness of thy sinnes? is it the fauour of God in Christ Iesus? is it to be assured in thy soule that the Hand-writing which was against thee is cancelled, and that there is peace in heauen for thee, and a place provided in that Kingdome which cannot be shaken? is it that, when this earthly house of this Tabernacle shall be destroyed, thou maist be receiued into everlasting habitations? How saist thou? Are these things strangers to thy thoughts, or doe they take vp a cheefe roome in thy Affections? Are they deeply apprehended, or are they but slightly and cursorily entertained? Are thy meditations touching these, settled, and such as hold thee long or are they but like flying motions, which are as soone vanished as perceiued? Though thy tongue, if thou shouldst nowe speake for thy selfe, happily would dissemble, yet I am sure that if thou talke earnestly with thy conscience, that will not flatter thee. Howsoeuer it be, this I must tell thee, that such as thy desires are herein, such is thy estate: dost thou long with David? thou shalt be saued with David. Is saluation (if thou wilt speake the Truth) left in thy longing? then stand forth and heare thy Iudgment; thou shalt be called the left in the Kingdome of God. The longing soule shall



shalbe filled, the carelesse and full gorged spirits shalbe sent empy away. This is the true vse of this doctrine.

Howbeit, this be the general vse of this poison, yet because the heart of man is deceitfull about all things, and there is a spirituell Gmle which cleaueth close vnto vs, so that thou mayest both make me beleue by protestations, and thy selfe thinke by idle persuasions, that thou truly longest for saluation, when there is no such matter, therefore I pray thee to pardon my feare, and suffer me to be iealous ener with a godly iealousie, and to tell thee, which art so readie vpon the first hearing of this point, to answer for thy selfe, to tell thee I say, that I do much doubt, it is not so well with thee, as thou dost suppose. If thou askest a reason of me, why I should be so hard of beleefe, as not to credit thee, when thou sayest and protestest, that thou longest for saluation, I aunswer thee, that I am suspicious, that the ground of true longing is altogether wanting in thee, I will tell thee what that is, and so leaue thee to be thine owne iudge. It is this; a liuely feeling of thine owne wretchednesse and miserie through sinne. This is the thing which will make a man long to be saued, which will make the message of the Gospel to be glad tidings: the feeling of sinne cannot chuse but bring forth a desire to haue the pardon of sinne. And indeed, in reason it must needes be so. For as a man which hath offended the law, and is appointed to death, (ordinarily, except he be a man desperate) would rather haue a pardon, then any thing in the world besides, because without it, he knowes he can haue ioy in nothing: so he which hath offended God, and findeth himselfe in the rigour of Gods iustice, to be the child of death, cannot chuse but more highly prize the fauour of God in the remission of his finnes, then all the treasures and riches vnder heauen: When men are secure, and without feeling of sin, though the grace of God in Christ, be neuer so plentifully offered

p Ier. 17. 9.  
q Pl. 32. 2.



vnto them; yet they esteeme it not, it seemeth to them  
as a base thing, they regard it not; but if once a man feele  
the sting of sinne, then he would giue the world for one  
little drop of Gods mercie. The prodigall sonne, when he  
liued at home with his father, and had meate and  
drinke enough, and knew no want, then he was weary  
of his abundance, and would needes aduenture further  
to try a better fortune: but when he had felt the smart  
of hunger, he would haue bene in the state of one of his  
fathers hired seruants, *Make me as one of thy hired  
seruants.* David being well humbled, would take it in  
good worth: to be a doore-keeper in the house of the Lord:  
and the poore Canaanitish woman, when our Saniour had  
well schooled her, was content euen with *Crummes of  
mercie.* *The person that is full, despiseth an hony combe* (saith  
Salomon) but vnto the hungry soule euery bitter thing is sweet.  
Though a man haue formerly bene obstinate and stub-  
borne, and *hating to be reformed, hauing a necke as  
an iron sinew, and a brow as brasse,* yet if he be once brought  
to see himselfe as he were at the brink, and hell gaping to  
receiue him, and the eternall waight of Gods displeasure,  
readie to ceaze vpon him, then you shall find him tracta-  
ble, mourning like Ephraim, *O Lord conuert me, and I  
shall be conuerted,* yeelding meekely with Paule, *Lord  
what wilt thou that I doe running to the Minister like the  
people to Samuel,* *O pray to the Lord thy God that I dye  
not.* And they which now count euery Sermon to be the  
burden of the Lord, and are readie to say to the Seers, *See  
not,* and to Prophets, *prophecy not vnto us,* would then run  
about vs and hang vpon vs as they did of old vpon Mo-  
ses, when they saw the glory of Gods maiesty, *talke  
thou with vs and we will heare;* they would importune vs,  
and call vpon vs, as the rulers of the Sinagogue did vpon  
Paul and Barnabas, *that if we haue any word of exhortati-  
on, we would say on.* These would be the fruites of this  
feeling, and all shewes of longing are but shewes, which  
fetch not their first beginning from this deepe apprehen-  
sion

c Luc. 15. 19.

c Psal. 84. 10.

c Mat. 15. 27.

u Pro. 27. 7.

\* Psa. 50. 17.

x Il. 4. 4.

y Jer. 31. 18.

z Act. 9. 6.

a I. Sam. 12. 19.

b Exod. 10. 19.

c Act. 13. 15.



fion of the wofull and distressed estate of a mans own soule. So then, now thou seest, there is some cause that I should be suspicious of thy pretended longing. For if when I looke into thee, if when I conferre with thee, if when I obserue thy course, I see thee to be such an one as the greatest part, a man <sup>a</sup> *Frozen in the drops*, one that <sup>c</sup> *blessest thy selfe in thy heart*, one that *knowest not how thou art poore and wretched and miserable, & blind, and naked*, one who standest in no awe of Gods iustice, one whose <sup>e</sup> *flesh trembleth not for feare of God*; neither art afraid of his iudgement, one that yet vnderstandest not what it is to be a sinner, and how <sup>h</sup> *fearfull a thing it is to fall into the hands of the living God*; one that *deemest it vaine to serue God*, and a meere folly to be so religious as some would be: in a word, one <sup>k</sup> who contentest thy selfe with a *shew of godlinesse*, without any power of religion. How should I suppose it possible for thee to long to be saued, when thou canst not tell out of thine owne feeling what it is to need saluation? Shall I thinke he longeth to be cured, who though it may be he is sicke, yet feeleth it not? Shall I imagine, he desireth to be rich, who though he be in want, yet perceiueh it not? Reason it selfe is cleane against it. I pray thee therefore learne this lesson, which though perhaps it may now be learned, yet it will find thee worke for thy life, though thou shouldest liue yet many yeares. All Gods children long vnfainedly for saluation, if thou haue not the same affection with them, thou canst not haue the same saluation with them: thou wilt say, I know, if thou be asked, O God forbid, I were a wretch if I did not long to be saued: I pray thee be not deceiued: A slight wish to <sup>l</sup> *dye the death of the righteous*, as Balaam had, thou maist haue and yet no longing. It is a matter longer in comming, then thou, which feelest it not, art yet aware of. Thy heart must first be softened, before saluation can be longed for: and I tell thee, it is a hard thing to circumsise the heart, and to

d Zeph. 1. 13.  
e Deu. 29. 19.  
f Ro. 3. 17.

g Pl. 119. 120.

h Heb. 10. 31.  
i Mal. 3. 14.

k 2. Tim. 3. 9.

l Num. 23. 10.



m Num. 26.

n Eze. ii. 19.

o Act. 16. 14.

p. Rev. 3. 18.

q Rom. 7. 18.

r Pl. 38. 4.

s Gen. 32. 10.

t Dan. 9. 7.

u Job. 9. 31.

\* Pro. 18. 14.

x Math. 5. 6.

y Phil. 3. 8.

z Luc. 1. 41.

a Pl. 72. 6.

The second  
part.

make it bleed, it hath a skinne growne over it, which is not easily remoued. Therefore pray the Lord<sup>m</sup> which made waters flow out of the rocke, to smite thy flintie heart, to<sup>n</sup> take the stony heart out of thy bodie, to open thy heart as he did<sup>o</sup> Lydians, to put a new spirit within thy bowels, to<sup>p</sup> annoint thine eyes with eye-salme, that so thou mayest see and feele thy owne wretchednesse, and mayest feelingly acknowledge with Paul, that in thy<sup>q</sup> Flesh there dwelleth no goodnesse, with David, that thine iniquities are as a weightie burden, too heauie for thee, with Iacob, that thou art lesse then the least of all Gods mercies, with David, that open shame belongeth to thee, with<sup>u</sup> Iob, that thou canst not answer him one thing of a thousand, that so thou mayest haue, if it be possible, but euen a glimpse of that wofull score which the Lord hath against thee, against the day of reckoning, and a taste of the horror of hell: then, and neuer till then, wilt thou long to be saued; then, and neuer till then, will the mercie of God be sweet vnto thee: when thou feelest the intolerable burthen of a<sup>\*</sup> wounded spirit, thy soule will<sup>\*</sup> chaf after righteousness, and all things will be huc & duc vnto that, that thou mayest mine Christ, the things of him will make thy very heart to leap with in thee, as the gracing of Mary did the babe in the wombe of Elizabeth, they will come downe vpon thy perplexed soule, like the raine vpon the mawne grasse, and as the showers that water the earth. So much for the first part, *David's longing.*

Now followeth the second part, *David's love.* Thy law is my delight. Many words of like effect David vseth in this Psalme, yet we may not account them any idle repetitions, but rather repute them as testimonies of a bandance of zeale, the heart of a religious man being like the fire which in the strength thereof breaketh forth into many sparkes, so that also, out of the inward abundance, bursteth out into many speaches. Touching the thing



thing it selfe, the matter (you see) of Dauids loue it is the lawe. By which word he doth not here vnderstand that part of Gods reuealed will, which with a respect and reference had vnto the Gospell, is called the lawe, the vse whereof is (as Paul teacheth) *to<sup>b</sup> cause wrath, to<sup>c</sup> stop* *euery mouth*, that all may *be culpable before God*; but here it is taken in a larger sence, for the whole word of God, and for the entire body of the holy doctrine, which is *giuen by inspiration of God*; to make vs perfect, vnto all *good workes*. This was that which was Dauids delight, the ioy of his heart, and gladding of his soule, the very quickning and enliuing of his spirits. And it is by the way worthy to be obserued in David, that still, looke what affection he professeth to carie to God himselfe, the same he also professeth to cary to his word: as he saith, he *loueth God*, so he saith also, *he loueth his lawe*, & as he *feareth God*, *so his heart stood in awe of the word*, as he said, *O Lord that art my portion*, so he said *thy testimonies haue I taken as an heritage for euer*, which is mee to be noted, both for the better illustration and manifestation of Dauids heart, and for the discouery of the idle protestations, which many make, who if they be dealt with, concerning the true knowledge of God and the way of saluation, will answer, what tell you me of these things, say what you can, I am sure you can tell no more but this, that I must loue God aboue all things, &c. And I trust I shall alwaies loue God as well as you, or the best learned. But now here is their hipocrisie descried; in that they haue so small loue vnto the word. This by the way, though not vnprofitably. To come neerer to the point, the thing which we learne hence out of Dauids ioyning these two together, *I long for saluation, and thy lawe is my delight*, is this, that it is not inough for a man to say, he longes and desires to be saued, vnlesse he make conscience to vse the appointed meanes to bring him thereunto. It had bene but hipocrisie in David, to say he longed for saluation, if his conscience had not bene

b Rom. 4. 15.

c Rom. 3. 19.

d 2. Tim. 3. 16.

17.

e Ps. 116. 1.

f Ps. 116. 97.

g ver. 120.

h ver. 161.

i ver. 57.

k ver. 111.

Doctrine



able to witnes with him that the lawe was his *delight*. It is meere mockery, for a man to say he longeth for bread, and prayeth to God every day to *give* him his *dayly bread*, if he yet either walke in no calling, or els seeke to get by fraud and rapine, not staying himselfe at all vpon Gods prouidence. Who will imagine that a man wisheth for health, who either despiseth or neglecteth the meanes of his recouery? God hath in his wisdom appointed a lawfull meanes for euery lawfull thing: this meanes, being obediently vsed, the comfortable obtaining of the end, may be boldly looked for; the means being not obserued, to thinke to attaine to the end, is meere presumption. God would deliuer *Noah* from the floud, but *Noah* must be *moued with reuerence*, and *prepare the Arke*, or els he could not haue escaped. He would saue *Lot* from *Sodom*, but yet *Lot* must hye him out quickly, and not *looke behinde* him, till he haue recouered *Zoar*.<sup>n</sup> He was pleased to cure *Hezekiah* of the plague, but yet *Hezekiah* must *take a lumpe of drye figs*, and *lay it vpo his boile*. He vouchsafed to preserue *Paul* and his company at sea, yet the marriners must *abide in the shippe*, els *ye cannot be safe*, saith *Paul*. The Lord could haue done all these things otherwise, but he was not so pleased, and his power must not be ventured vpon, when his will, by appointing an honest and easie meanes, is apparant to the contrary. Now that Gods word is the ordinary and appointed outward meanes of saluation I hope we doubt is not. If it were not, why should it be called as it is, *The word of life*, *the word of grace*, *The word of Faith*, *The seed of Immortality*, *The key of knowledge*,<sup>u</sup> the *Lanterne* of Gods people, *the schools-master* of man kind, the *Glas* of our life, *the Scepter* of Christs kingdome, *the Kingdome of Heauen*, the *Converter* of the soule, the *Enlightener* of the eyes, *the maker of men wise vnto salvation*. I commend you to God (saith *Paul*<sup>d</sup> in his fare well to those of Ephesus) and to the word of his grace: he puttes both together: *Quench not the spirit, despise not prophesying*.

Heb. 11. 7.

m Gen. 19.

n Is. 38. 21.

o Act. 27. 31.

q Ioh. 6. 68.

q Act. 20. 32.

r Rom. 10. 8.

s 1. Pet. 1. 23.

t Luc. 11. 52.

v PL. 19. 105.

\* Gal. 3. 24.

x Lam. 1. 25.

y Ps. 2. 9.

z Is. 11. 4.

a Math. 13.

b PL. 19. 7. 8.

c 2. Tim. 3. 15.

d Act. 20. 32.

e 1. Th. 5. 19. 20.



ying: there is the meanes: <sup>f</sup> stand fast, and keepe the in- f 2. Th. 1. 17.  
structions: that is the way to stand. & Christ directing his g loh. 17. 20.  
disciples how to preserve their owne comfort, when  
he was gone from them; layeth this speciall charge vpon  
them. Remember the word that I said to you. No word,  
no comfort. O<sup>h</sup> (saith Dauid) take not the word of truth h Pl. 119. 43.  
utterly out of my mouth.

This is an excellent point, worthy to be taken notice The use.  
of, because it discovereth to vs the cunning and sophi-  
stry of the diuell, which is this: In good things he seue-  
reth the meanes from the End, and in euill things he  
separateth the End from the meanes. As for example,  
in euill things he beareth men in hand that they may  
safely adventure to vse the meanes of damnation,  
and goe the way that leadeth to Hell, and yet for all  
that, they shall not be damned. He maketh a young  
man beleue that he may reioyce in his youth, and walke  
in the waies of his heart, and yet for all that, escape that  
which <sup>i</sup> Salomon saith must needs come after, namely, i Eccl. ii. 2.  
that for all these things God will bring him to iudgements.  
And yet the Lord hath so ioyned these together, that  
neither the subtilty of youth, nor any wit of man, nor  
all the diuels in hell can not seuer them to wit, the  
Pleasures of sinne, and the Iudgements of God. Thus  
the Diuell beguiled our first parents. God hath cou-  
pled these two, Eating and dying with an Adamant  
chaine, he which did the one, must needs haue the o-  
ther, <sup>k</sup> yet he brought them into this conceipt, that they k Gen. 3. 4.  
might Eat, and yet not Dy. Oh the world of soules  
which Sathan at this day deceiueth with this subtilty.  
Well, as in Euill he cutteth the End from the Meanes,  
he telleth thee, thou maist runne on in sinne, and yet be  
saued, so in good things he cutteth the meanes from the  
End; He perswadeth men, that they may be saints in  
heauē though they be deuils on earth, that they may haue  
the L. saluation, yet neuer delight in the L. lawe: that they  
may be cizizens of the newe Ierusalem, and yet be no  
newe creatures, that they may for euer dwell with  
God,



1 Num. 23. 10.

m Ps. 119. 5.

m Jer. 15. 16.

o Eph. 4. 18.

p Jer. 23. 29.

q 2 Tim. 3. 13.

The markes  
of Loue to  
the word of  
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God, though his word doe neuer dwell with them. Hence is it, that many will professe to seeke Gods kingdome, but care not for the righteousness of his kingdome, will cry with *Balaam* <sup>1</sup>, *Let me die the death of the righteous*, but neuer say with *Dauid* <sup>m</sup>, *Oh that my waies were directed to keepe thy statutes*. I beseech you let not the Deuill cozen vs any longer, if he haue thus hitherto deluded vs. Let vs not thinke to be saued by o-ther meanes then *Dauid* was, his way to saluation was Gods lawe, if thou leaue this way, thou shalt neuer come to that marke. If the word of God be not sweete vnto thee, if it be not to thee, as *Jeremie* saith <sup>n</sup> it was to him *the ioy and reioycing of thy Heart*, thou exercising thy soule therein, and framing thy heart and life thereto, know it for a certaintie, it is a matter of meere impossibilitie for thee to be saued. <sup>o</sup> *Strangers from the life of God, through Ignorance*, saith the Apostle. Art thou a stranger to the word, thou art a straunger to God; Heauen cannot be thy portion, except thou claime the word as an *Heritage*. That I may presse this point further, and with the <sup>p</sup> *Hammer* of Gods blessed word driue home the naile of this exhortation euen to the Head. *Paul* saith that <sup>q</sup> *euill men waxe worse and worse, deceiuing and being deceiued*. Therefore least we should (as in deede without very great care we will) deceiue and beguile our selues, thinking that we doe both long to be saued, and also loue the word of saluation, giue me leaue to teach yow that, which the word of God hath taught me, namely how and by what signes it shall appeare, that we do indeed loue the *Word*, and that the *Law* is *our delight*. There is no body almost, but if he be asked, for shame he will say he loueth Gods word, and that he were a very wretch if he should not. But come to the vndeceiuable markes and vnseparable signes of this loue, it will then appeare that Gods word hath but a very few friends.

The first signe of loue to the word of God, is, loue to  
the



the publique Ministry thereof in Gods church: the reason is plaine. He which loueth the word vnfainedly, must needs loue the meanes by which the word shall become most profitable vnto him. It is an idle thing for a man to say he loueth the word, and yet not to care to vnderstand it, not to desire to know it, not to make conscience to apply it. The word of God is called a *Treasure*, of which, if it be kept together in a Hord there is no vse. If thou feede thee, cloth thee, minister to others with thy treasure, then it is vsed as it should be: take away this from it, what difference is betwixt it (setting aside the opinion of a wordly man,) and a thing of nothing? If thou then doe loue the treasure of the word, thou wilt loue the dispensing of it, the right diuiding of it, the sharing it out by Gods steward to euery mans necessitie. Thou dost heare *Dauid* here say *the Law is his delight*; in another place thou shalt heare him say that the *Habitation of the Lords House is his delight, and protesting, that to dwell there and to behold the Beautie thereof is his cheife desire*. And why (thinke we) were the *Tabernacles* of the Lord so deare vnto him? was accessse thither desired by him as an idle complement? or went he like a *Time-seruer* to escape lawe? or like an *Athenian* to heare *newes*? Or why went he? Sure his loue to the Lawe, drewe him to the place where they were, which could teach him the Lawe. It was with him, as it was with those whome himselfe speaketh of, who going to the Temple had the *Waies* of the Lord in their Heart, and as with those, which prouoke one another, *Come let vs goe up to the mountaine of the Lord, he will teach vs his waies*. So then, thou which saist thou louest Gods word, let me trie thee by this rule: when I looke vpon thy profession, thou art pretie and strait without, let me see now, whether thou be also sound within: thou liuest in a place where the word of God is diligently and soundly taught, God hath blessed the Congregation of which.

Ther. marke

Mat. 13. 44.

Psal. 16. 8. & Ps. 17. 4.

Act. 17. 24.

u Ps. 84. 5. II. 2. 3.



1 Num. 23. 10.

m Ps. 119. 5.

m Jer. 15. 16.

o Eph. 4. 18.

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q 2 Tim. 3. 13.

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Ther. make

Mat. 13. 44.

Psal. 118. 8. & Ps. 127. 4.

Act. 17. 21.

u Ps. 84. 5. II. 2. 3.



x Luc. 12. 12.

which thou art a member, with a wise steward, <sup>x</sup> who knoweth how to giue every one his portion of *meate in season*. How dost thou like this? doth it content thee or doth it burthē thee? dost thou thank for it, or will not thy froward Heart, suffer thee to repute it as a benefite? Is this Manna as grosse vnto thy Talt as Horse-bread or

y Pl. 119. 103.

<sup>y</sup> is it more *sweete then Honey to thy Mouth*? If thou take

z Math. 8. 34.

<sup>z</sup> no comfort in it, if like the Gaderens, <sup>z</sup> thou wouldst account it a commodity, if Christ were departed thy coastes, thou must giue me leaue to tell thee, thou neither louest the word, nor louest God, no nor yet truly louest thy owne soule. A gaine, dost thou liue

a1. Kin. 2. 19.

<sup>a1</sup> in *Iericho*, where <sup>a</sup> the situation is pleasant but the water naught, that is, where there are good outward commodities, but the true Treasure cannot be had, where when thou comest to Church thou beholdest one, who hath got on *Elias* mantle, but thou maist say to him, where is the spirit of *Elias*? who is able to say nothing to thee to rouze thee vp, nothing to admonish thee, nothing to cōfort thee: How doth this please thee? Art thou well inough satisfied herewith, doth thy Heart neuer mourne within thee to consider this? Art thou not afraid of *Salomons* Rule, <sup>b</sup> Where there is no vision there the people decay? or dost thou groane vnder this heauie burden, and doth thy soule pant after a better blessing? Looke vnto it, count not thy selfe a Freind to the Word, a Freind to God, a Freind to thy owne soule, if thou art not affected with this Miseric. This is the first signe.

b Ps. 119. 18.

The 2. marke.  
c Pl. 119. 97.

The second signe of loue to the word, is the private vse of it: *O how I loue thy Lawe, it is my Meditation continually*. There is the Triall of his Loue. The reason is manifest; where we loue thither doth loue drawe our affections. The Rich man meditateth of gathering goods, naturall Louers of their loue, ambitious men of their preforments: so the man of God hauing no greater riches nor glorie then in the word, cannot chuse but medi-



tate in the word. It is but small pleasure: holding as we are in a garden to be delighted with the smell of Herbs vnlesse we carie of euery kinde some, that so we may haue some benefite of the garden when we be farre from it: So it is but a flattering Ioy, no longer to be affected with the word then we are in the Church, therefore somethings must be gathered here, which may worke on our affections when we be gone. He which heareth, and ioyneth not this, with his hearing, is but like a man coloured in the sunne, so he getteth some superficiall knowledge, but it is such as can afford him no comfort. And this is the cause why there is so much preached and so little practised, euen because there is so little priuate exercise. I know there are other priuate duties, as Prayer and conference, but I do specially stand vpon this, because this is, the most generall, and the most effectuall; All cannot read, all cannot haue opportunity to conferre, but euery man is, or ought to be, master of his thoughts, to apply to himselfe that which he heareth, and to vowe the obedience of it to the Lord. This is a needefull point to be stood vpon, either because it is not known, or it is not practised. Many may be said to be sermon-sicke, as there are some said to bee sea-sicke. They which are sea-sicke, as long as they are vpon the water, are of a very feeble stomacke, faint, and euen (as it were) readie to die; but comming once a land, and hauing paused some litle time, they beginne to forget the trouble, and to recouer their former strength: After the same maner many there are, who being at the sermon, are tossed to and fro by the power of the word, their hearts are sicke, their consciences melt, and they are much troubled, but when they are gone, and haue a litle acquainted themselues with the Aire of the world, they forget what they heard and wherewith they were moued, and returne backe againe to their ill courses as before. Remember this therefore, if thou wilt be thought to loue



the word, to bestowe some private exercising of thine owne thoughts, in and about the word. If a man should be stinted to one meale a weeke, he would have a pined body at the weekes end: what shall then become of our soules, if we thinke it inough, that they once a weeke, be fedde with the word of God, and doe not giue them some other private refreshing.

The third  
marke.  
dloh. 14. 25.

The third signe of loue to the word, is loue to the obedience of the word. If yee loue me (saith Christ) *keepe my commandments*: so if we loue the word, we cannot but make conscience to doe that which is commaunded by the word. The reason is this. He which truly loueth the word, must needes tender the credit of it, and labour by all meanes to maintaine it. Now it is the greatest honour to the word of God, that may be, when men which profess it, are ruled by it, and walke according to it. *Paul commendeth to the Philippians a conversation which may become the Gospel.* He vrgeth the like three times in one chapter; *f sobriety in elder men and women, and subiection and chastity in younger women, that the word of God be not evil spoken of*: *6 againe, grauity and integrity in young men, chiefly in young ministers, that he which withstandeth may be ashamed, having nothing to speake euill of*. Thirdly, truth in seruantes, *that they may adorne the doctrine of God our saviour in all things*. Now the principall fruit of obedience standeth in two things. The one is, the labouring by often and diligent examination of a mans selfe, and earnest prayer vnto God, and by obseruing the checkes of conscience, to finde out what are his especiall finnes, whereunto he is most enclined, and to crucifie them. This is, *to plucke out the right eye, and to cut off the right hand*; To renounce those finnes, which we thinke it were some outward inconuenience vnto vs to forgoe. The other thing in which obedience chiefly standeth, is the making conscience of euery sinne, and not for by-respects of profit, or pleasure, or reputation; to retaine a secret determination of continuing in some one or more speci-

e Phil. 1. 27.

f Tit. 2. 5.

g ver. 8.  
h ver. 10.

i Math. 5. 29.  
30.



Speciall evils. Sinne is such a canker, that it spreadeth secretly, and there is such a chaine of finnes, that he which pulleth one, draweth with it a great many. Grant a litle one, and a great one will follow. Wherefore as it is good wisdom not onely to auoide the plague, but euen euery ragge that may seeme to carry the plague, so it is heavenly wisdom not only to auoide grosse finnes, but all such shewes of sinne, as may beget other finnes. This marke is meet to be vrged. First because there be so many hipocrites in the church, many like the *Ephraimites*, <sup>k</sup> who were much offended with *Gedon*, because he called not them to the battell against *Midian*, they would haue had the credit of it: so many would haue the credit of religion, that doe not care to bring credit to religion, they would be thought to be some body, yet make no conscience of their life, or els they pinch with the <sup>l</sup> Lord as *Ananias*, and reforme <sup>m</sup> some things like *Herod*, but not all. Secondly, there are many profane ones, whose liues are a blemish and staine vnto the gospell, through <sup>n</sup> whom *the name of God is blasphemed* <sup>n</sup> among papists and enemies to the truth, as though the gospell did set open a window vnto carnall licentiousnes. Remember this therefore also, to try thy selfe by this signe, if the credit of the word be deare vnto thee, if thou professing it, labourest to adorne it, then indeed thou louest it, but if thy life be a scandal vnto the gospel, and a shame to religion, thou liuing more like to a heathen then a Christian, be thy profession what it wilbe, thou art an enemy to the word.

<sup>k</sup> Iud. 8. 1.

<sup>l</sup> Act. 5.  
<sup>m</sup> Mat. 6. 10.

<sup>n</sup> Rom. 2. 24.

The fourth signe of loue to the word, is hatred of all false religion which is contrary to the word. *I hate vaine inventions* (saith Dauid) and againe, *I esteeme all thy precepts most iust, and hate all false waies*. We must learne to beware of a fauourable and tolerable and remitting conceipt of erroneous doctrine, as of Popery, &c. It is iust with God, to turne a slacknes of zeale against falshood, into a professed en-

The fourth  
marke.  
<sup>o</sup> Ps. 119. 173.  
<sup>p</sup> ver. 9. 128.



84 *Dauids longing, and Dauids love.*

mity against his truth: as Saul not punishing wicked Agag, grew after, to persecute holy & guiltlesse David.

The fifth  
marke.

q ver. 23.

r ver. 51.

f ver. 61.

t ver. 69.

u ver. 110.

\* ver. 141.

The last signe of our loue to the word, is to loue it when the profession of it is most despised. This is noted as a speciall fruite of Dauids loue. Examine but this one Psalmc, *¶ Princes did sit and speake against me, but thy seruant did meditate in thy statutes. ¶ The proud hath had me exceedingly in derision; yet haue I not declined from thy lawe. ¶ The hands of the wicked haue robbed me, but I haue not forgotten thy law. ¶ The proud haue imagined a lye against me, but I will keepe thy precepts with my whole heart. ¶ The wicked haue layd a snare for me, but I swarued not from thy precepts. ¶ I am small and despised, yet do I not forget thy precepts.* Here was loue. No iniuries could wearie him, no contempt discourage him, no slaunders daunt him, no subtil policies or daungers quaille him, no cunning allurements could draw him from the true worship of God, this was an infallible token, that vnfainedly he loued the lawe. It is a rare blessing, when Religion is generally hated, euen then to loue religion: when maners are euery where corrupted then to be of good conuersation: to liue vprightly with Noah, \* when all flesh had corrupted his way, to liue iustly with Lot, in the midst of the filthy Sodomites, to keepe pure religion with Eliab, when none can be found that hath not bowed to Baal. Many can be content with Iacobs vow, y the Lord shall be their God, if he will giue them bread to eate, and cloathes to put on, but are loath to endure any hardship for the Gospell. *¶ Rebecca being barren desired children, but when she was conceiued, and the children stroue together within her, then was she troubled, and said, Why am I thus? So there be some, who wish to be religious, but when they feelee some burthen to the flesh to go with it, eftsloones they are wearie.* Well then, he that will aduenture his life, credit and reputation for the word, he loueth the word. These be the chiefe signes of loue. And so much touching *Dauids loue.*

F I N I S.